



XPOSITOR

and HOMILETIC REVIEW

"RABBONI"
—John 20:16



A New Departure in Church Lighting



Rambusch
Downlight
Lantern
No. 4G-110



Wherever conditions permit of the proper hanging height this lantern may be used successfully to give a good downlight to the congregation. If you will send photographs and measurements of your church, Rambusch will prepare, without cost, a complete set of lighting recommendations with illustrations and prices.

RAMBUSCH

Designers Decorators and Craftsmen

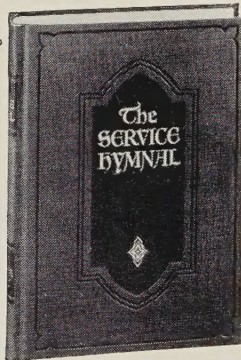
2 West 45th St. ~ New York City

RAMBUSCH FOR DECORATION, MURALS, ALTARS, PULPITS, LIGHTING
FIXTURES, STAINED GLASS, WOODWORK, STATIONS AND ART METAL

Aid in Your "Quest"



HOLY knights in olden days sought the "Grail", symbol of redemption. Let "The Service Hymnal" aid you and your church in this great quest today. Here are the noblest hymns of the ages with selected Scripture readings to fit every service and season. Thousands of pastors, superintendents, and leaders bear staunch testimony to the musical richness and spiritual power of "The Service Hymnal"—its surpassing quality and surprising low cost.



480 pages, 510
numbers, 65 re-
sponsive readings

A Complete Service Book

Write today for returnable sample. Test first hand the fitness of "The Service Hymnal" to aid you in your spiritual quest. First classified hymnal to be completely orchestrated. Bound superbly in lacquered Class "A" cloth, tarnish-proof gold stamping. Price per 100, not prepaid, only \$60.00.

Write your name and address in margin, clip and mail for returnable sample. Give church name and denomination.

HOPE PUBLISHING CO.
5701-D West Lake Street., Chicago, Ill.

A New Book for D.V.B.S.



FRIENDS OF GOD

Bible Example Stories for Children

By J. E. POTZGER and H. A. MERTZ

A splendid supplemental study book. Thirteen Bible example stories for Primary and Junior children, with new-type tests

and outline pictures for handwork. Price of "Friends of God," 25 cents each book; \$2.75 a doz.; \$20.00 a 100.

FREE D. V. B. S. HELPS

A free Prospectus and folder, showing sample lessons and giving complete information on conducting a successful vacation Bible school, will be sent upon request. Address Dept. EX-38

**THE STANDARD
PUBLISHING COMPANY**
8th & Cutter Sts., Cincinnati, O.

MINISTERS: PREACH IT FROM YOUR PULPIT!
 Save the Day Through the Resources
 of Both Political Parties *Don't Fail to Read*

COALITION OR CHAOS?

By ROGER W. BABSON

A startling but thoroughly sane and constructive book by the foremost statistician and economist in which he outlines a plan for meeting the present crisis.

Mr. Babson says: "The cost of government is pyramiding to fantastic proportions. Today the average family is compelled to toil and slave to support it, *about four months out of every year!* Moreover, that burden is still growing. *In these times of storm, we face coalition or chaos!*"

\$1.25

Studies In the Book of Daniel

Second Series

By Robert Dick Wilson, Ph.D.

The results of later years of extensive research by the late Professor of Old Testament Introduction at Princeton Theological Seminary, showing that the historicity of the Book of Daniel is supported by contemporary events. **\$2.50**

Steps Toward the World Council

A Brief History of the Ecumenical Movement

By Charles S. Macfarland, D.D.

Gen. Sec. Emer. Federal Council of the Churches in America

A brief authentic story of the ecumenical trends in the non-Roman Christian world, leading to the World Conference at Oxford, 1937, detailing the beginnings of the Universal Christian Council for Life and Work. *Cloth, \$1.25*

Who Is the Holy Spirit?

By Henry W. Frost, D.D.

A logical, Scriptural and practical presentation of the Holy Spirit as the revealer of Christ, perpetual companion of the soul and guide of all truth. **\$1.25**

My Ministry

By Charles L. Goodell, D.D.

A fine record of a remarkably successful ministry of forty years, giving inspiring glimpses of men and events, and is in itself a stirring message to those who would be winners of souls.

With Frontispiece, \$1.50

FLEMING H. REVELL CO.

158 Fifth Ave., New York *At All Bookstores*

A Travel Book Without An Equal

Cruising the Mediterranean

By J. Lane Miller and

Madeleine S. Miller

Author of "Footprints in Palestine"



Henceforth the traveler to the Mediterranean will think immediately of this book.

Based on 80,000 miles of travel in the past ten years, it contains far more of human interest, color and culture than any one volume of Mediterranean travel ever available. An excellent piece of collaboration by two who know how to extract the most from their own travel experiences, and how to lead others into similarly enriching ones.

100 Full-Page Illustrations

22 Individual Maps, Map in End Papers, etc. Price \$3.50

C O N T E N T S

Volume XL

APRIL, 1938

Number 4

Easter Preaching	163	Sermons	177
Harry W. Staver, Marshall, Mich.		Risen in Christ.....	177
		S. C. Carpenter.....	
The Larger View	164	Palm Sunday.....	179
Williston Wirt, Eugene, Oregon		Walter M. Hopping.....	
The Debt of the Republic to the Church	167	Cups for This Water.....	181
Earl S. Scott, Liberty, New York		Talmage C. Johnson.....	
Children's Sermons	169	The Victorious Life.....	182
Fred Smith, Kansas City, Kansas		Ralph P. Rasmussen.....	
Lenten Verse	166, 187	What City.....	183
George W. Wiseman, Baltic, Conn.		William R. Siegart.....	
Editorial	170	Matthew.....	185
		Martin Paul Luther.....	
Church Methods	172	Junior Pulpit	188
Evangelism.....		Patterns.....	
The You of Tomorrow.....		Blue and Gold.....	
1938 Bazaar.....		Illustrations	190
Children Out of the Basement.....		Wm. J. Hart.....	
Good Friday Service.....		J. J. Phelan.....	
Lenten Mid-Week Hours.....		Book Reviews	197
Outlines	186	I. J. Swanson, D. D.....	
Redeemed Through Christ.....		Mid-Week Services	203
The Cross in Our Life.....		Shirley S. Still.....	
The Lord a Sun and Shield.....		Reader's Topical Index	206
		Buyer's Guide	206

The EXPOSITOR

and

HOMILETIC REVIEW

JOSEPH MCCRAY RAMSEY, *Editor*

Associate Editors

GAIUS GLENN ATKINS	ALVIN E. MAGARY
CHAS. F. BANNING	GORDON W. MATTICE
WILLIAM E. GILROY	ALBERT W. PALMER
LYNN HAROLD HOUGH	JOHN TIMOTHY STONE
W. I. SIEGART	PAUL HOERLEIN ROTH
CHAS. HADDON NABERS	ELBERT M. CONOVER
I. J. SWANSON	CHRISTIAN F. REISNER

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

Published on the 15th day of each month by the F. M. Barton Company, Incorporated.

Subscription Rates: Domestic \$3.00 a year. Foreign, \$3.50 a year. Single copies 35c. Back copies 45c. Bound volumes \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor and Homiletic Review, Cleveland.

Copyright, 1938. Entered as second-class matter at the Post Office at Cleveland, Ohio.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

W. S. Ramsey
Caxton Bldg.
Cleveland, Ohio

Robert M. Harvey
156 Fifth Avenue
New York City

John D. Emrich
9 W. Washington
Chicago, Illinois

27a Farrington St.
London, E. C. 4
England

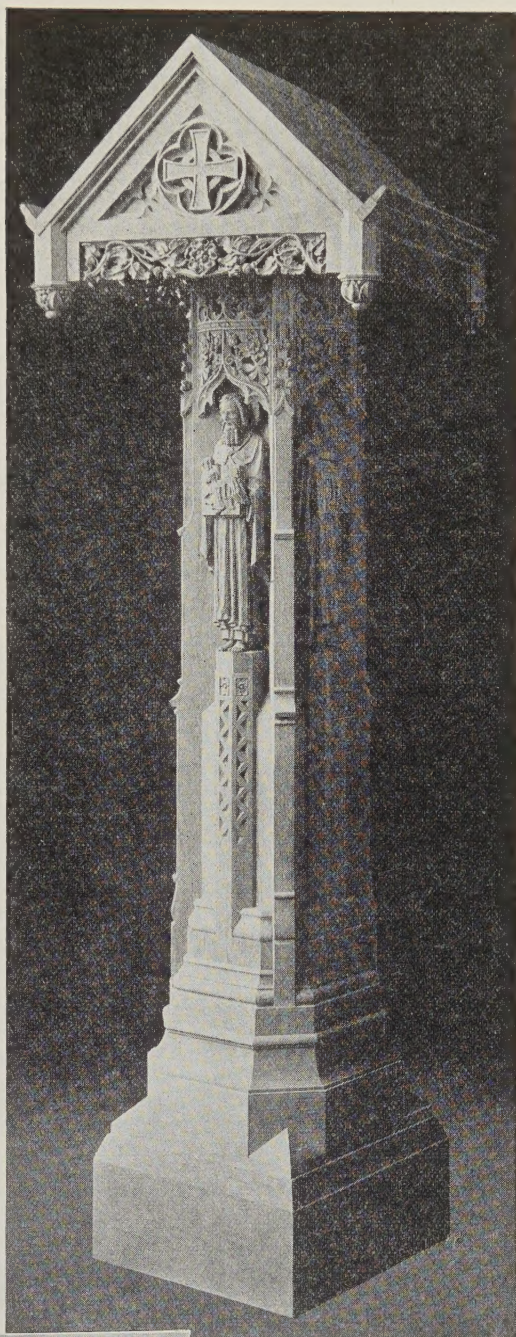
Distinctive Memorials

DEEP and lasting satisfaction comes to those who contribute beauty to a place of worship.

One could not select a more suitable memorial than some piece of wood furniture for your church. Perhaps a single carved figure or group of figures would suit your purpose. A donor may have the means to provide an altar or complete chancel.

No matter what you may desire in the way of church furniture, we can supply you. Our craftsmen are renowned for their distinctive and painstaking workmanship. Our long experience will be helpful in making a gift appropriate and in complete accord with the architecture and interior decorations of your church.

Information and helpful suggestions about church seating and architectural woodwork will be sent at your request.



American Seating Company

GRAND RAPIDS, MICHIGAN

Branch Offices in Principal Cities

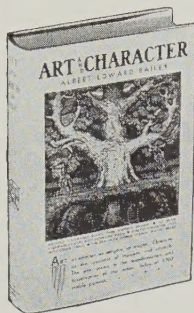
PEWS, CARVED MEMORIALS, PULPITS AND SANCTUARY FURNITURE
SEATING EQUIPMENT FOR SCHOOLS AND ALL PUBLIC BUILDINGS

Lectern carved by American Seating Company craftsmen for St. John the Evangelist Church, St. Paul, Minnesota.



ART AND CHARACTER

By ALBERT EDWARD BAILEY



HERE is a book which may well become a standard. It is a book of beauty because of its many choice illustrations, a book of value because of the worldwide range of knowledge it evidences, a book of authority because of the standing of its author as a master in the study of art and a writer of clarity and charm. As an interpreter of art and its relation to character, Doctor Bailey is unexcelled. *Art and Character* will provide religious educators with invaluable information as to what art material is available, how it can be obtained, and how it can be used. It contains an index of 1,700 usable pictures, 44 pages of illustrations, and a frontispiece in color.

Price net, \$3.75

AT THE BETTER BOOKSHOPS
THE ABINGDON PRESS



NEW YORK
Boston
Detroit

CINCINNATI
Pittsburgh
Kansas City

CHICAGO
San Francisco
Portland, Ore.

JUST PUBLISHED

OXFORD ONYX TYPE BIBLE

THE THINNEST REFERENCE BIBLE MADE

Printed with a new and easily read type especially cut for this Bible, on Oxford fine white Bible paper and the new

OXFORD *ULTRATHIN*
INDIA PAPER

REFERENCE — CONCORDANCE — S. S. TEACHERS' EDITIONS
20 STYLES FROM \$2.75 UP

Have you seen the new Self-Pronouncing Onyx Type Testament? Made in 18 styles, vest pocket size, from \$1.20 up. With and without Psalms. Also a Red Letter edition. *The only Testament with a Harmony of the life of Christ.* Send for booklet *How to Choose a Gift Bible.*

AT ALL BOOKSELLERS—OR FROM THE PUBLISHERS

OXFORD UNIVERSITY PRESS • 114 Fifth Avenue, New York



GOWNS — PULPIT and CHOIR

COTRELL and LEONARD

Est. 1832

Inc. 1935

485 Broadway

Albany, N. Y.

America's Oldest and Largest Manufacturer

EMPHASIS FOR EASTER PREACHING

HARRY W. STAVER

"IT is a beautiful thing," says Victor Hugo, "to model a statue and give it life; to mould an intelligence and instill truth therein is still more beautiful." In our Easter preaching there is a challenge, at least, to attempt that "more beautiful" thing.

Easter is a day like no other day. Its message is like no other message. Its truth, as if it were "a breeze bringing health from places strong for life," is the most radiant truth that ever came into our dark world to shine upon them that "sit in darkness and the shadow of death." And never did human life, in any generation, need more to be energized by the Easter triumph, sanctified through the Easter hope and glorified with the Easter joy.

There are some emphases we preachers ought to utter on Easter Sunday with all the vigor at our command and all the vision of soul we possess. From the ministry of this glorious day the people should go forth singing in their hearts, "Thanks be unto God, the God and Father of our Lord Jesus Christ who, according to His abundant mercy, hath begotten us into a living hope by the Resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled and that fadeth not away." How shall we move to that great end and what direction shall our preaching take?

The Affirmation of Easter

One item for our emphasis may well be the Affirmation which Easter speaks. At no other season of the year do people pray, in quite the same way, the prayer to which Emerson gives voice where he says, "Nerve us with incessant affirmation." To take cognizance of that fact is preaching wisdom.

Easter has an attractive power none can deny. Men are irresistibly drawn to the brightness of its shining. They are lured by its magnificent appeal and the unspeakable grandeur of its accent. And wherein lies this "upward venturing" of the spirit in man? It lies certainly, in some considerable part, in the affirmation of the Easter Gospel. And what does Easter affirm?

There are two fundamental affirmations. The first is compassed in the declaration that "God

raised up Christ Jesus from the dead" and the demonstration of that fact to many credible witnesses. The second is indicated to us in the Master's own words, "Because I live, ye shall live also." Life triumphant over death, in Jesus and for us, that is the affirmation of Easter in its simplest statement. For one who says, "Few things interest me less than immortality," there are surely many minded with the poet to say, "Truly there needs another life to come," and who seek in the Easter affirmation the confirmation of that conclusion.

The Assurance of Easter

Another item for emphasis in our Easter preaching may wisely be the assurance which Easter gives. Easter is a song of joy written with notes of Divine assurance. And the assurance is this, that there is no wit or wisdom in man to defeat the eternal in God; neither is there any power with man to match the power that is with God. Men build a cross for Christ and crucify Him on it and God uses it to show to all generations the length and breadth and height and depth of His redeeming love. Men bury Christ in a rock-hewn tomb and roll a stone across the door. But it all ends as the hymn saying,

"In vain with stone the cave they barred;
In vain the watch kept ward and guard;
Majestic from the spoiled tomb,
In pomp of triumph Christ is come."

God has not given us merely "a crevice where the glory glimmers through," nor "some whisper from the sky," nor "some foot-print in the sand to track Him by," leaving us to "make the fateful guess" and "torn between the No and Yes," as Edwin Markham says in his "Man-Test." God has given us the witness of the "empty tomb" and the unhesitating word of those who knew Him and loved Him that "the Lord is risen indeed." And evermore men walking with Jesus in the assurance of His victory come to know, at last, that certainty which crowns every life of faith.

The Achievement of Easter

A third matter for emphasis in our Easter preaching may very happily be the Achievement of Easter. Dr. Harry Emerson Fosdick

says that the coming of Jesus into our world is "the most considerable event that ever took place on this planet." Equally may we say that the Resurrection of Jesus is the most considerable achievement ever wrought and the most considerable victory ever won on this earth. And with it comes, also, the most considerable hope the human heart knows.

To respond, emotionally, to the affirmation and the assurance of Easter is not enough. We ought, realistically, to estimate its achievement. For after all, the real significance of any event is in what it accomplishes and brings to pass.

Someone has said, "A great artist can paint a great picture on a very small canvas." Paul, the Apostle, does that when he tells us what Jesus achieved by His Resurrection from the dead. He achieved two things, according to Paul, "He took away the power of death" and He "brought life and immortality to light." Death is done; Life is King! The jail door is wide open; He bids us go free. In "Love's Divine adventure" Christ stands crowned. And we—? "We know that if the earthly house of this tabernacle is dissolved, we have a building from God, an house not made with hands, eternal in the heavens."

THE LARGER VIEW

WILLISTON WIRT

READER'S DIGEST recently published an article, entitled, "We Have No National Government," which has provoked wide discussion. It is the thesis of the author of that analysis that our senators and congressmen place the welfare of their constituency before the welfare of the nation. They become so involved in lobbying for appropriations for their own districts, and swapping votes to attain their selfish ends, that the larger good—the national good, is all too often crowded off the road in the scramble for local patronage. There is a very real danger that in a national emergency, governmental agencies will be powerless to discard these provincial habits, and assume their larger responsibilities, in which case we shall probably witness the taking over of control by some national strong man.

That article strikes home, because while it appears to be purely a political problem, it has deep religious implications. For that situation is a projection of the selfsame problem which faces all of us as individuals, trying to govern our own affairs. Each one of us is a lobbyist on a small scale, attempting to tap the vast resources of agriculture and industry and science and the professions, in order that we may obtain as many benefits as possible. There may be large, social issues involved in the procedure, but most people pay slight attention, and show little concern. If someone is able to drain off into his own pocket more of the common resources than is healthy for society as a whole, the public doesn't get very much alarmed about it. Or, if the manner in which the resources are tapped is such that

socially harmful influences are set in motion, we do not get very much exercised. We go on very much like congress, caught in a vicious circle. *Everybody's doing it it's human nature to behave that way and as long as you can get away with it !*

But ultimately there comes a day of reckoning, and today we are awakening to the fact that *we cannot get away with it much longer*. If we cannot subordinate our greed as counties and states; as munitions makers and war veterans; as capital and labor; to the welfare of the nation itself, then the present social and political set-up will probably crumble, and something much more rigid and drastic will ensue.

What we need politically, and what we need personally, is *the larger view*. We must see that we are parts of a common whole, and that in the long run our best individual interests are dependent upon the healthy condition of the whole.

Now it is just at this point that the religious significance of life enters in. *For religion is the larger view*. Religion says not *my* will, but *Thine* be done. Religion places first and foremost the commonwealth of God, and makes the individual welfare subordinate to, and dependent upon the higher good, which is God's divine plan for mankind.

If some of us have been thinking of religion as a sort of soothing syrup for timid souls; if some of us have the idea that religion is divorced from the critical issues of life, then I think we have either been exposed to too insipid a kind of religion, or we have never given our brain a chance to think its way through to

a rational understanding of this life we are living. To me, the religious interpretation of life is so true, so vital, so excitingly and realistically the answer to our personal and our social and our national problems, that I can think of no more important task than any Christian might be about than the living of a life in terms of *the larger view*. Let's think about it, talk about it, BE about it.

I can't see how people can achieve the social goals that Russia, for instance, set out to achieve, unless back of it lies the larger allegiance to God, of which it is the logical fruitage. I don't see how our senators and our congressmen will ever set the national good above the sectional good, unless at heart they have the ideal of a Kingdom of God, where the *higher* good is the *only* good.

For these legislators of ours are neither stupid, nor wicked. They are fully aware, most of them, of the vicious system they are caught in. And because of the good seen by the smaller view—the fine things they are accomplishing for their constituents—they have no qualms about the harm they are doing, when viewed by the larger view. They are not men who put the will of God foremost, or they might break free from their entanglements, even as Martin Luther, proclaiming to those who would remonstrate: God helping me, I can do no other! If some one of our legislators should do something like that, he possibly would write his own recall, but he might, who knows?—start an avalanche of protesting which would purge our nation of its chief present ailments, and set it free for the blessing of the generations to come.

It is the larger view—the higher aim—the will of God, that alone is the hope of civilization, and of humanity. Let us consider a few things that are involved in this larger view.

1. Giving.

First of all, it involves the discovery that man's best interests are served by *giving* and not by *getting*. I know that this sounds trite, but nevertheless, it is as true as the flow of the tides. Someone says: Well, I can see how it would be better for *society* if I made it my duty to give, and keep on giving. But I don't see how it would benefit *me*. The more I give away, the less I have. The larger view seems to break down just at this point. How does giving "get you anything?"

The answer to this lies in the interpretation of life as a spiritual quality, subject to spiritual laws. Did you ever try to write? How is it possible to write a book or a thesis or a sermon, into which you put everything you know and feel and understand, and then find yourself able to produce another brain-child next week or next month, or next year? How is it possible for an architect to draw a plan into which he pours all of the skill and cunning and invention

of which he is capable, and then live to see the day when he draws one twice as good? How is it possible to give your whole heart and soul to another person in the period before marriage and then find yourself ten years later with a love infinitely more deep and profound? How is it possible to paint a picture, or carve a statue or run a race in which you give your all—you "shoot the works" as the saying is—and yet carry with you the assurance that in the days that lie ahead you will be able to give the world even greater gifts, of even surpassing accomplishment?

Well, some call it luck. Some call it ingenuity. Some don't call it anything, but just accept it as a vagary of fate. But others—those who have eyes to see—call it God.

"To give is more blessed than to receive" says the bishop, as he announces the offering. But that is not just a financial catch-word: it is the Law of Life! Give, and instead of depleting the source of your giving, you discover additional resources you were not aware of.

"Give," said Jesus, "and it shall be given unto you . . . with the same measure that ye mete, it shall be measured to you again." "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Not give, in order that you may get. Just give, and life will repay you. Be a go-giver instead of a go-getter, and you will have at your command the key—the true key—to this universe we dwell in. "For God so loved the world that he gave . . ." "Greater love hath no man than this, that he give . . ." all he has—even, if need be, his very life.

2. The Divine Plan.

A second thing that is involved in the larger view, is the realization that we are not living as pure accidents of nature in a world of fortuitous chance. We are essential elements in a divine plan.

Again, this is not the popular view. Some see life as a wheel to which man is bound, and which goes round and round to accomplish nothing except man's discomfort and agony. Some see life as an intoxicating ride on a roller coaster, good only for the physical thrills it provides. Some see it as bearing the "mark of the beast"—a ruined society upon which God shall presently visit wholesale destruction.

But the larger view looks beyond. The larger view sees something taking place within all this flux and flow of earthly life. "God is working his purpose out, as year succeeds to year."

"A fire mist and a planet, a crystal and a cell

A jellyfish and a saurian, and caves where the cavemen dwell.

Then a sense of law and beauty, and a face turned from the sod.

Some call it evolution, and others call it God.

A picket frozen on duty, a mother starved
for her brood.

Socrates drinking the hemlock, and Jesus on
the rood.

And millions who, humble and nameless, the
straight hard pathway trod.

Some call it Consecration, and others call
it—God."

You see, the larger view refuses to judge the
world solely on the basis of evil. The larger
view sees the bravery and the sacrifice, the
beauty and the goodness. It sees the urge
within the human breast for *love*—love for a
dog; love for a child; love of man for woman
and woman for man; love of God, the Father
Almighty—and out of all this evidence it
fashions a theory of the progress of human
character onward and upward, toward the per-
fection that is in Christ Jesus.

3. Courage and Faith.

And finally, the larger view helps us to live
a life of courage and serenity and faith, right
in the midst of the stormy blasts of our con-
temporary world. It is so easy for all of us
to make out a present case for ourselves as
victims of a harsh and cruel environment. But
when we look back over the span of our years,
we see that even the hardships have served a
worthy purpose. We would never be as wise,
or as understanding, or as capable *now*, if we
had not worked our way through the University
of Hard Knocks!

And it goes even deeper than that. If we
think of ourselves only as members of a small,
select group: Republicans or Web Feet, or
Odd Fellows, or Congregationalists, or whites
or blacks, or any other corral that sets us
apart from our common lot as *children of one
God*, then we grow narrow and competitive and
parochial and immature in our viewpoint. But
if we lift up our eyes to the greatness which
resides in humanity as formed in the image

and likeness of God, whose spirit moves the
stars in their courses, and whose hand hath
wrought our "rocks and trees and skies and
seas," then we shall not miss the true signif-
icance of this environment we inhabit; this
life of which we are a part.

Just as a person putting a jig-saw puzzle to-
gether has to lean back every so often in order
to get a larger view of the pattern he is assem-
bling, bit by bit, so must you and I pause fre-
quently in the midst of our busy occupations,
for a larger view of the whole pattern of
human life that God is attempting to establish
upon earth, and for which he seeks our co-
operation.

That is why worship is so essential a part of
our program. Somewhere within the service
of worship, if we have truly lifted ourselves
out of our ordinary surroundings, and shut
ourselves away from the world that rushes by
on the outside, we have opened the doors of
our hearts, and allowed the spirit of God to
enter, and possess our innermost thoughts,
and as a result, we have caught a vision of
the larger view, and pledged our allegiance to it.

The high vision that we call the Kingdom of
God; the bringing to pass of peace on earth,
good will among men; the creation of the ideal
society we long for for ourselves and for our
children and for our children's children—these
things can only be achieved as we adopt the
larger view as our personal obligation.

We can't carry on, most of us, the finer
things that we are trying to do, unless we keep
the larger view—the higher vision—the all-
embracing good ever before us. It may carry
us into paths of great unpopularity. It may,
in time of war, or of strong emotional tension,
be quite dangerous, and seem *utterly foolish*.

But ONE MAN was true to it, even to his
death upon a cross. AND THE FOOLISH-
NESS THAT WAS IN HIM has become the
saving hope of all the world.

Since Christ Arose

Since Christ Arose
The grave has lost its terror;
We know that death no longer can dispose
Of life, which is not fleeting, but eternal,
Unlocking heaven's gate—
Since Christ arose

Since Christ arose
He is the mighty victor,
Dispelling doubt and crushing earthly foes,
And thus to all is offered full salvation,
And strength for every task—
Since Christ arose

Since Christ arose

A living faith is given;
The weary souls of men have found repose,
And threatening fears that long made dark
life's pathway
Have fled before that morn—
When Christ arose.

Since Christ arose
Undying love has conquered,
And like a silent stream, unending flows,
From out the yearning heart of God the
Father,
Back to the throne of grace—
Since Christ arose

—George W. Wiseman.

THE DEBT OF THE REPUBLIC TO THE CHURCH

EARL S. SCOTT

ONE hundred and fifty years ago this last autumn the Constitution Convention of the American Colonies adopted that document which has been our national constitution since the time of its ratification.

We think highly of this great work, and the opinions of people in other lands confirm our own. William E. Gladstone, who was one of the greatest statesmen ever produced during the many centuries of England's history said, "The American Constitution is, so far as I can see, the most wonderful work ever struck off at a given time by the brain and purpose of man."

Our text is one which is used frequently and properly on many occasions, Proverbs 16:34, "*Righteousness exalteth a nation, but sin is a reproach to any people.*" Before we say too much concerning the debt of the Republic to the Church, we hasten to admit the debt of the church to the Republic. There may have been times when religious liberty was so commonplace that our appreciation of it became a little dull. We may have superficially recognized our debt for the great privilege of worshipping as our consciences dictate, although in our hearts we have said, "Well, why shouldn't we?"

But in these times, every day brings us dispatches which make us evaluate again the great privilege of freedom of worship, and which make us thankful for the protection a stable democracy gives to the church.

Conditions in Russia and Germany arouse our appreciation for conditions in America.

Notwithstanding, the Republic does have an obligation to the church, based first upon the fact that the Christian Church is the mother of the philosophy upon which a democratic government must be based. It is Christianity which declares that each person has a worth all by himself, and that each person is capable of growth, and can be trustworthy. Christianity is responsible for the principle that human personality has the highest value upon the earth, and that government was made for man, and not man for the government. The state is not the ruler. The state is of the people.

The church is not infallible. It has made many mistakes. It has at times allied itself with erroneous causes. This is because, on earth the church is composed of human beings. But even in the darkest of the dark ages the church kept alive the literature and the spirit which contain the philosophy of democracy.

The Individual

The Church of Christ proclaims the sacredness of the individual regardless of race or creed. It is upon that sacredness that our government was built one hundred fifty years ago. The individual is not a cog in a great machine; he is the very reason for the existence of the state.

We have sufficient proof, in the present state of world affairs, for this fact, that democracy goes with Christianity, for the nations of the world in which democracy is now thriving are the nations in which the Church has had a virile life in these most recent decades.

In the Scandinavian countries, in France, Switzerland, the Netherlands, England, Canada, and America, the Church has been having a vigorous life.

On the other hand, in Italy, the Church several years ago had sunk to a very small attendance at worship in the average parishes. In pre-Revolutionary Russia the Orthodox Church carried on a spiritually dead formalism. In Germany the Church had become top-heavy with intellectualism. For many years American theological seminaries sent fellowship men to German Universities for advanced training. But intellectual experience is not always synonymous with religious experience, and before the political revolution in Germany there was a weakening of vital faith. History which is being made now is thorough proof that our Republic is indebted to the Church for mothering the principle upon which a democratic system of government is built.

Democratic Institutions

Secondly the Republic is in debt to the Church because the Church is the mother of some of our most cherished institutions. Our public school system is as highly esteemed as any part of our American culture. The first public school in America, or in the world for the matter, was the Boston Latin School established three hundred years ago last year. It was a school established by Massachusetts Bay Colony which was very definitely a church colony. Our earliest institutions of higher learning were all Church schools. William and Mary, the first college to receive a charter, although established partly with money obtained from a pirate, was founded by a minister for religious education primarily.

Harvard, the next in age, was established primarily as a theological seminary and named

after its chief benefactor, the Reverend John Harvard.

We especially cherish our educational system because we recognize this fact that if we are to have a democracy of value, the members of it must be educated. Democracy fails when a majority of its people are uninformed.

The Church is not a jealous mother. When the institution it sponsors can become self-supporting or when the community or state can sponsor it, the Church relinquishes its control. That, of course, has occurred with many educational institutions. But the Church must be recognized as the founder and therefore the obligation of the nation to the Church, realized.

This procedure has been followed in the case of more than one institution which we value highly. The Church has pioneered in social service. In the large city in which we worked in the worst years of the depression, the Federal Commodities were turned over to the Churches for distribution. This was a tribute to the efficiency of the Churches, and a recognition of their interest in such problems.

Orphanages, hospitals for the physically sick and for the mentally sick, and all similar institutions are directly or indirectly outgrowths of the Christian doctrine spoken by St. James, "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world." Christianity is the embodiment of the principle which has inspired all our benevolent institutions. The only proof we need of that is to glance at non-Christian nations, and to note the lack of such institutions there, excepting those which have been introduced by Christian missions.

Because we do realize this contribution of Christianity we recognize our obligation to the Church because of its proclamation of Christianity.

The third thing for which the Republic is indebted to the Church is that the Church has been, and continues to be the sponsor of ideals.

Since the beginning of time there has been a conflict between the realists and the idealists, and that conflict will continue until the heavenly kingdom becomes the earthly condition.

Without endorsing the products involved, I wonder if we remember the battle of billboards carried on just a few years ago. One firm said, "Nature in the raw is seldom mild." The other firm said, "Nature can seldom be improved upon." Forgetting the products advertised, those two slogans represent a conflict of the ages.

The realist declares things are as they are because it's natural for them to be so. You can't change human nature. Human nature hasn't changed much since its creation, and never will. You might as well recognize that there will always be evil in the world. Those are the slogans of the realists: Nature can seldom be improved upon!

But the idealists say nature not only can be changed but that it must be changed.

The idealists said that human slavery had to be abolished. The realists said there always had been slavery and there always would be slavery, and that it was an economic necessity.

Now, idealists are saying war must go, and realists are saying that it is just as natural for nations to battle as it is for jungle tigers to tear at each other's throats.

Democratic Ideals

The Church is the sponsor of ideals. "Where there is no vision, the people perish," and the Church supplies that vision.

"Righteousness exalteth a nation," declared the wise author of the Proverbs, and righteousness is preached by the Church.

It was Bishop Matthew Simpson of the Methodist Episcopal Church, who was President Lincoln's adviser in the matter of issuing the Emancipation Proclamation.

Back of that proclamation was not only the advice of the Bishop but also the sentiment of the people. And that sentiment had been created to a very large extent by the Churches.

This influence for ideals may have to work quietly for years and even decades. And when the ideal is at last reached the Churches will hardly be given credit. That is, no resolution will ever be passed in Congress saying that whereas a certain church has urged a certain program it will be adopted or even, whereas the Federal Council of Churches has urged a program it will be adopted. But nevertheless the influence is felt.

The Republic is heavily in debt to the Church, and will continue to be as long as the Church preaches a virile type of Christianity.

We do not want the nation to repay this debt by any legislation especially in favor of the Church or by any branch of the Church or to any race. We want no subsidy for the Church, nor any national expression of bigotry or prejudice.

The best way for the nation to meet its obligation to the Church is for citizens of the nation as individuals to support the Church in its teaching. Support of the Church to the very limit is one of a citizen's first patriotic duties.



CHILDREN'S SERMONS

FRED SMITH

ALWAYS have I been a keen advocate of the use of the children's sermon in the service of morning worship. But not always a supporter of the way in which they seem oftentimes to be presented. The definitely moralistic type of sermon I abhor. As a child I learned to read Aesop's fables without taking the trouble to read the moral at the end of it. "The tale's the thing," as I found Shakespeare knew when I came to read him later. The moral must not be too pointedly evident. It must not wag the tale, like the tail of the proverbial dog. The moral should be interwoven in the story. Jesus knew the art of this, and thus we have the matchless beauty and worthwhileness of the parables. To every preacher who gives sermons to his young people I would say: Go thou and do likewise.

Another type of children's sermon I dislike is that which is evidently based on the idea that the children are a set of little sponges. Of course, the older form of preachment to the children in which they were regarded as little foxes, or something worse, full of original sin and ready for any devilment is, for me, definitely taboo. The sort of preaching that should be given to children should be characterized by lucidity, not luridity. The approach is not everything, but it is important. And that brings me now to the all too common way still prevalent in which the children are regarded as sponges. They are to sit very quiet and still and listen to what the preacher has to say to them. The situation is telephonic, so to speak. That is to say it is a one-sided conversation so far as the rest of the congregation is concerned. The children's part is a passive one.

Personally I think this is a defect. The preacher should seek and work for the co-operation of the children in his sermons in a way that is perhaps not advisable with regard to the older people. Object sermons come natural and easy to the observant minister with regard to his sermon topics. Where there is a demonstration to be given or some object to be used it is eminently desirable that he obtain the assistance of one or more of the younger children. It endows the service with interest and importance, if rightly done. An illustration or two will indicate what I mean. Last Sunday I gave a sermon which called for the use of a blackboard. Did I write one word on it? Not on your life. One of the girls did that. She was helpful and made happy. Again a few weeks ago I gave a sermon in which a boy did a hand-washing demonstration. You will recall that Jesus once conveyed a deep truth to some children of an older growth through feet washing. The boy returned to his place in the congregation not only happy in the thought that he had been helpful to the minister, but with a sense of awe (not fear) that he had been used in the service of the sanctuary of God. The minister had deftly conveyed that to him by the way he had used him. The basis of a successful children's sermon should be in the remembrance of the fact that children are not sponges to be soaked with truth; but dynamic servants and children of God usually more than eager to serve the Lord in any way that ministers ask them. The spoken word is often a useful aid in teaching children, but when combined with the co-operative deed it comes to new effectiveness and power. Try it and see.

Father's Influence Over Son

Gen. 49:26. *"The blessings of thy father have prevailed."*

"I never knew your father," a woman remarked to me the other day, "but my father told me so many fine things he did and said." Loving life, and free to go where he pleased, my father died at his post of duty. Thereby he added to the immortal tradition of courage and nobility.

At that time he was United States Consul at San Salvador. When we begged him to use steamship tickets bought for the vacation that was due him, but that he had put aside because yellow fever was decimating our colony, he answered, "I don't think any responsible officer should be away at a time like this. Our people

are frightened and confused; some of them have been refused Christian burial. It's my job to stay here and look after them."

He did stay, frequently reading the funeral service over our countrymen who succumbed to the pestilence. "Have you no fear?" my mother asked. "None as great as the fear of not doing what I believe to be right," my father said. He contracted the fever that day. Because of his example, I resigned my position at 19 on a Washington newspaper when the editor insisted that I swell his advertising by writing what I didn't believe to be true, and, in consequence, nearly starved before I found work on a dock in New York. And because of my example my son may do the like when I am gone.—*Channing Pollock, North American Review.*

The Editor's Columns

Fallen Men — Fallen Water

I KNOW a sweet little mist-draped falls, snuggled down joyfully in a bit of Eden where the ways of man are indicated rather than known.

Now, falls are common things for the most part. Seeking its own level, an occasional stream decides to take a short-cut and instead of going around a cliff, as you or I or even the usual stream would, it takes off into space, from it knows not where and upon the place of its landing it is even less concerned.

To this extent at least my little lacey cataraet runs true to form. But right there that form stops and it goes its own individual way, for for years it has been left to find its own way, to carve its own course, unaided, undirected by the superior hand of man, which might think it knew and could point a better way.

It's a rock cliff from which my falls leap. It is rock all the way down. Its base, and running deep into the earth at the foot of the falls is rock, solid rock. Yet in the years it has been undisturbed and has had to cut its own course, it had hewn out of igneous rock, at the foot of the cliff, a hole which has continually deepened, veered off from the vertical and continuing long, penetrated farther and farther until in its carving it took a gradual upward bend and eventually burst forth several hundred feet beyond where it had started to tunnel, the same bouyant, gladsome stream it had been. From the foot of the falls to where the water gushes forth again, is dry rock.

There was a time, though far back, when even a slight deviating force might have diverted that stream from its underground tour and sent it gaily upon its way on the surface, as you say all streams are supposed to go. Lacking that deviating force, being left to go its way alone, unaided, undirected, it found the going, perhaps harder than usual, but, and here is the kernel of the nut, it made its own way, a way satisfactory to itself, a way that has been sufficient, commodious, free. It is rather late in the day to consider making that stream conform to our ideas of what we think a stream should be. It has run too long in its present course to be moved deeply or even superficially by any plea to lighten its darkened course and to behave as other streams.

And you, who seek to turn the current of men's lives do well to consider a moment with

me, my lovely bit of falling water. Human habits are carved more speedily than virgin rock, hewn by falling water. If you are interested in turning a man from the "error of his way," it can't be done by waiting a dozen years before trying. Not all waters roll back at mere command. Don't let the crossing of the Jordan confuse you.

Just

Church Finances

AFTER the editorial on "Commercialized Religion" appeared, comment came to the office from every quarter in which *The Expositor and Homiletic Review* circulates, and that is indeed extensive. Nearly all this comment was indicated that a problem of importance is facing the church. Legitimate business has a distinct place in life; so has the church.

Our financial troubles chiefly began some years ago when the church was carried away in the zeitgeist of material expansion. Leaders began to worship success, a success of material things. New locations were sought. New church buildings were erected. Plants were extended. Many things were added. Beauty became conscious. What some one called the new "Gothic invasion" swept over the land. Borrowing was easy. Debt mounted. We were in for a great area of church expansion. "A sincere and noble effort to keep pace with the times." But back of it all was the desire to get ahead and build bigger and better. Even churches of the same denomination in the same community began to compete with each other. It was a worship of the goddess, Success. Reports asked of pastors, dealt chiefly with figures, gains in membership and moneys raised.

Then came the day of reckoning. Income dropped. Borrowed money still opened its gaping mouth to receive interest feeding. Like a baby on schedule the feeding times appeared with pronounced regularity. There was no satisfaction. Money raising became the prime objective of many church groups. Money was no longer easy to get. Church Boards spent many weary hours over the financial problems. They became the chief topic at Board meetings. Then gradually appeared many financial schemes with the purpose of helping the churches carry heavy burdens of debt. With debt facing and foreclosures in the offing many

church groups grasped at anything which offered relief.

Now it seems that in the desire to finance the church it has become more important to raise a dollar than to save a soul. Time after time services of worship are interrupted with financial appeals. There is a record of a shampoo salesman giving a demonstration of his product at a Sunday morning service. More than one pastor has spent many minutes of a church service telling his women to visit a certain establishment on a certain day because they would be paid a certain amount per person going, and the money would go to the church. The shampoo was possibly good and the product of the establishment visited was possibly good, but certainly nothing of that sort has a place in a church service of worship. We often forget that there is a fitting time and place for things. In a service of worship God should be there. Nothing should interfere with the Communion between man and God. We go to church to worship God. We hear of His great gift of Jesus; how Jesus suffered and died for us. Can you not see Jesus on the cross saying, "I did this for thee. What hast thou done for me." Is it enough for us to look at Him and say, "Yes, Lord; I did something for Thee. I bought a supper ticket?"

In this matter of church finances we need to get back to the Bible. We need to learn that it is not in the size of the gift but in the size of the heart back of the gift. And we need to learn that mere bigness and material success does not mean greatness of soul. When we actually love our Lord with all our heart and all our soul and all our mind we will give to the support of His church. And it will not be because we are like the Sultan's Janizaries, scourged to our task, but we will do it with eyes that hold the tears of two and with pulses that beat double.

Our problem of church finances is not to be solved by business schemes that put our people to raising money. It is a spiritual problem. We need to put our people to saving souls. When a person's soul is saved the church will never want. When a person's heart is filled with love he will give, for love is unselfish. "Greater love hath no man than this"

—W. R. S.

Roots

WE woke that winter morning to look out upon an ice covered world. It wasn't so much that "the old familiar sights" had taken on new and unfamiliar shapes so much as postures for the snow which had turned to rain, freezing as it fell, had clung to tree and

bush alike, weighing them until throughout the city many a stately monarch had fallen.

The tall, pyramidal Arbor Vitae, which border the front of a little home I know, with their tall slender stems, bowed under the ice load until their tops, touching the ground had frozen fast where they stayed trapped until the rays of a noontime sun broke the bands and lightened the load.

Then with imperceptible deliberation they slowly lifted their humbled heads to stand erect. That is with the exception of one, the one by the brick steps where the roots, cut off by the foundation for the steps, had been turned aside. At best the Arbor Vitae is shallow rooted. Here was one that was rooted not only with normal shallowness but denied an even distribution of roots clear around its base.

Of all the trees humbled by the storm, this one alone found its plight serious. Come the warmer sun the others will lift their arms and be drawn wholly erect. This one, if left to its own and if it survives could never go straight for its roots have failed it and torn loose.

One can see without direction, a parallel of the seed sown in shallow soil without sufficient depth, or a partial parallel, but it is no partial picture of life as we see it today, worldwide. When the roots are shaken or not permitted their full and normal development, such times as we now have are dangerous. The roots of life for today as well as for eternity stab deep into the Hill of the Skull. They go a three-day span deep. They show the first bud of Life on Easter Morn. No storm has uprooted them yet, where they have been permitted to grow. Where the tree is down, surface roots have failed. Let the world think long on that fact.

Jack

A Few Words From the Pastor

1. Any man who raises uncomfortable fundamental questions which are hard to answer is "Subversive."
2. Spirituality is never developed in a vacuum.
3. An article in the *New York Times* says that over a period of several years the spires of Trinity Church have leaned several inches toward Wall Street. Why pick on Trinity?
4. One of the most pathetic pictures imaginable is a man who calls himself a Christian standing before Jesus trying to explain why he did nothing.

—Charles F. Banning.



CHURCH METHODS

The You of Tomorrow

You change from year to year—even from day to day. You don't mean to, but you don't have much choice. Habits, work, people, play, children, books, magazines, music, the radio, joy, suffering, adventure—all things in your experience leave their mark, make a new YOU. You change simply by living.

That is *one* way of changing, simply living and permitting your contacts and environment to mould the you of tomorrow.

There is another way, a better way. Being human, we have the privilege of choice; as sons of God, we can help ourselves in the choices of contacts, work, friends, conduct, and—make of ourselves what we want to be.

This better day is the foundation of all progress. Writing a book, a poem, an article; preaching a sermon, singing a hymn, radiating a smile—all these carry with them the responsibility of changing the course of life for those who read, hear, or see it. By the same token, those who seek a broader and fuller life, hope to retain within their own control the changes that will inevitably be worked upon and within them. Visualizing the YOU of tomorrow and making your choices to fit the needs of that picture is the priceless gift of the Creator in whom we believe.

During these Lenten hours we have walked with the Master in close companionship. We have heard anew His estimate of the worth of the individual human being, we have listened carefully to the choices necessary to attain Salvation through Him. He has shown us the Way.

During the hours of Passion Week, we are accorded the privilege of fellowship with Him, His hour of triumph, His visit to the Temple, His return at eventide to the home in Bethany, His hours of prayer, the last Passover, His trial, His thought of those who follow afar off, His concern for His Mother, the Cross—and after three days—the radiant fact of the Resurrection! A realization of what He has in store for us—the YOU of tomorrow, Jesus, the Son of the Living God, came to live among us to show us the Way.

Making the Way

"What shall I preach about next Sunday?" is a question often heard among ministers, writes R. C. Griffith, Easley, S. C., in the *Southern Christian Advocate*. Read how he solved this question in his own ministry. He says: In my early ministry it worried me no little. A good layman suggested that sermons would make themselves if the preacher mixed with his people constantly. I tried that and it

was a dismal failure. He was right to the extent that a cloistered minister could not know the needs of his people. He was wrong about the parish's ability to furnish mental food for sermons. I tried to strike a balance between visiting and study and, while I am not satisfied yet, for some ten years now "What shall I preach?" has been no question at all.

"I just don't have time to study." Another statement often heard among us. I believe a little research would prove that this statement is at least a first cousin to "What shall I preach about?" Have we read the life of John Wesley with understanding? He found time to study! "But he was never the pastor of any of these exacting urban congregations." No, but he was rather busy, don't you think? "But he was the amazing Mr. Wesley, and I am only I." True, but he had a silly old rule that screamed—"Never be triflingly employed"—which merits a resurrection among ministers today.

The fact is, there are ministers in every type of appointment we have who do study. Some of them study as much, and with more profit, than they ever did in college. And they seem to muddle through to succeed somehow in spite of it! Is it not true that there are some things we haven't time not to do? There may be some excuse for my lack of saintliness, but I can think of no excuse (in this day of good books and free libraries) for my ignorance.

Our people will listen to intelligent devils in preference to ignorant saints! And who can blame them if we, their ministers, deal constantly in little things not even remotely related to the great currents that sweep through the wide ocean of modern human life.

"But how can I study very much with all these calls upon me from morning till midnight?" shouts a chorus of ministerial voices. I must confess that all the answer I can give is, "Search me!" Luccock of Yale points to a pertinent text from Goodspeed's translation—"This made Pilate try to find a way to let him go, but—" John 18:12. Pilate's mistake was that he tried to FIND a way rather than MAKE a way. Few of us are so placed that we can FIND a way to study. Then we must MAKE one! The future of the Protestant pulpit depends upon the vitality and intelligence of what it has to say. There is a vast difference between "foolish preaching" and what the Bible calls "the foolishness of preaching."

Church Members Are People

"I've had some trouble, Pastor," begins the timid Church Member, "and I must have advice." He had attended the morning service

last Sunday, the mid-week service, and sought comfort in his troubles, but he had heard about world events, a popular new book, glamour girls, the injustice of employers, the righteousness of labour leaders, social security, and what not. He listened in vain for instruction in taking his troubles to the One Great Shepherd who can dispel all troubles.

Church Members are human beings, still subject to all the ills of mankind, and their one great need is forgiveness of sin, contact with the Father of us all through prayer and penitence, and—to be shown the Way of Salvation. Making these a living fact in the life of the individual Church Member is still the paramount privilege of the ministry, and the great task of the Church. Let us apply our energies to this task, and all the other problems that haunt us will solve themselves. Let us devote our whole attention to showing God to those who come seeking.

The Supreme Test

The supreme test of the ministry is not the responsibility of deciding between a good thing and a bad thing. There should never be any question at this point. The great test is to make proper choice between two good things. Every day there are many, many good things clamoring for our attention, time, talent and money. Our test lies in choosing the difference between the things of temporary worth and those of Eternal worth. To do this oftentimes requires special strength of character and more than ordinary wisdom. It is always easier to do the *second best*. Choose that which focuses attention on the lasting things.

Plan of Evangelism

1. Prayer

Each church member must be subject to a searching review, if the Church is to experience spiritual awakening.

2. Study Classes

Eighty per cent of our Church accessions come from the Church School. a. Therefore, every teacher should have an interest and intense concern to win his pupils to Christ and the Church. b. Teachers' and Officers' meetings might well emphasize this by a series of talks, concentrating on the evangelistic responsibility of teachers. c. A Decision Day, planned by a committee in co-operation with teachers. (Declaration Sunday).

3. Personal Evangelism

A campaign by picked workers in visitation Evangelism. Extend definite invitations.

4. Church Organizations

All organizations within the Church are a part of the Church. Therefore, all have evangelistic responsibility if they would be true to the dominating purpose of the Church.

5. Church Worship Service

The morning service of worship is for the

minister and choir an unparalleled opportunity to voice an evangelistic note. No service of worship is worthy that does not proclaim Christ as Saviour.

6. Special Sundays

Witnessing Sunday and Declaration Sunday and the Communion Service should provide an opportunity for Christians to reconsecrate themselves and others to make life's great decision.—*The Rev. M. J. McCullough, Emmanuel Baptist Church, Schenectady, New York.*

An Age of Swing

In a series of evening discussions, announced under the above topic, The Rev. George A. Leichliter College Street Baptist Church, Toronto, seeks to discover some Gospel implications in currently popular songs. He says, "The songs the masses sing may have for us some worthwhile suggestion, should we take time to seek it. Everywhere, these tunes, (and they are attractive tunes), are being sung, hummed, whistled or crooned. If they can suggest something better, they shall be benefactors. The thing that the famous Rowland Hill said in the long ago is still pertinent: 'Why should the devil have all the good tunes?'"

The Gospel And An Age Of Swing

7:00 O'clock Services:

FEB. 6—"BEI MIR BIST DU SCHON."

—2 Samuel 18:3.

The Gospel and Personal Worth.

"You may polish pewter 'till it shines, without it becoming silver."—*Lord Justice Bowen.*

FEB. 13—"THERE'S A GOLD MINE IN THE SKY."

2. Cor. 5:1.

The Gospel and Future Life.

"Why are we so fond of that life which begins with a cry and ends with a groan?"—*"Mary, Countess of Warwick."*

FEB. 20—"CAN I FORGET YOU?"

Luke 16:25.

The Gospel and Memory.

"The only objection against the Bible is a bad life."—*The Earl of Rochester.*

FEB. 27—"YOU CAN'T MARRY TEN PRETTY GIRLS"

—Num. 36:6.

The Gospel and Domestic Happiness.

"Selfishness is that detestable vice which no one will forgive in others, and no one is without in himself."—*Henry Ward Beecher.*

"The secret of success is constancy to purpose."—*B. Disraeli, Earl of Beaconsfield.*

The Gospel What It Is

Even as warmed hearts in Pentecost came soon to express themselves in evangelism, then in fellowship, and then in economic change: so did the warmed heart in Wesley work out

into mighty revivals, great philanthropies, vast social changes; and into all that persuasive life that added unto the Church daily such as were being saved.

We are not calling our people to any slavish copying of Wesley's experience. We are calling them to find their own true Aldersgate—whether the place be city, or village, or countryside.

This gathering may go down into history as the greatest unofficial meeting the Methodists of America have ever held. Let us humbly pray that God may make it the greatest Aldersgate that our Church in this land has ever experienced.

Then can we tell the world:

That our faith is the faith of redemption;

That Christ can save every man;

That Christ can redeem all society;

That Christ is greater than any state;

That Christ is more powerful than any despotism;

That Christ has given to us the only Name under heaven whereby men can be saved.

We do not need to make our Gospel more than it is.

We must not make our Gospel less than it is.

We proclaim the adequacy of Christ to redeem every moral and spiritual situation.

—From *The United Methodist Council Bulletin*, Chicago.

The 1938 Church Bazaar

The chronic "bad taste" brought on by the announcement of a Church Bazaar may be dispelled, if today's entertainment ideas are brought into play. Remember, you are competing with every form of sales idea and entertainment hokum. The Bazaar is not necessarily a religious function, hence not held in the sanctuary, and modern decoration and sales ideas are in order.

Let your committee solicit the help of local merchants, business executives, or public officials in offering prizes to young people for sales and decoration ideas. The local newspaper and the Church paper should carry all the news items. Assign the task of writing the news items to young people who have journalistic ambitions, and give them ample credit in bulletins and letters. In addition to the usual items for sale, plan athletic events or amateur drama to bring out all the members of Church families. Add color by offering gift items, from countries in which you aid Missionary projects. Chinese and Mexican art objects are particularly popular at the present time.

Seek the co-operation of your local school in offering displays of handcraft of any or all grades. The Sunday School should be allotted space for display of projects in Bible study. The Men's group might stage a spelling or word guessing contest, or Question Bee.

If the object of the bazaar is raising money for Church debt, have a chart in every booth showing what the debt is, what the interest is for the year, how much you expect to reduce the debt, how much you will save in interest payments. Display drawings or photographs of the Church, Church gatherings, Church picnics, etc. If the object of the bazaar is to raise money for Choir Robes, have robes on display, and have both young men and young women *model* the gowns for the evening and afternoon sessions. You can secure the co-operation of your local stores in staging a miniature fashion show, including shoes, hats, umbrellas, etc. A display of up-to-date colorful tableware from one of your stores will attract all homemakers, men and women. Children's clothing is of never-ending interest.

The Church Bazaar is due for a modern note. Let's play at it with enthusiasm, and have some fun out of it as a basis for profit to everybody, as well as the Church treasury.

Getting the Children Out of The Basement by 1940

This announcement by W. J. McCullough, Emmanuel Baptist Church, Schenectady, N. Y., regarding the visit of Dr. E. M. Conover of the Bureau of Church Architecture, may offer an encouraging suggestion to other readers who plan to build.

Discouraged?

Some people have expressed to the Pastor the hope that he will not be discouraged by the outcome of the special meeting last Sunday evening. Discouraged? He was actually greatly encouraged and for various reasons:

1. The attendance was larger than expected.
2. Everybody seemed to like Dr. Conover, to appreciate his illustrated lecture, and above all, to sympathize with his genuine interest in our problem.

3. The special Cabinet meeting following the evening service was attended by enough other interested members to make a number nearly double the size of the Cabinet.

4. This group seemed unanimously to recognize our need for modernized equipment. That in itself was worth discovering.

5. The vote to meet again in about two months to study further the problem was likewise encouraging.

The suggestion to determine how much money we can secure and then to make our plans to fit that, is, of course, reverse of the usual procedure. However, in view of Emmanuel's experience in the past with building plans, the unusual method might be very practical and psychological.

At any rate we are going to study the problem. The Pastor is encouraged and hopes to have some revealing information for that Cabinet meeting about two months hence. He believes that we will "Get the children out of the basement before Christmas, 1940."

The Art of Making Bulletins

Ministers write frequently for samples of Church Bulletins issued by churches limited in finances for such work. Miss Alice Ford, Assistant Pastor, First Baptist Church, Santa Rosa, California, draws the high score for producing a colorful, readable, well-organized bulletin, entirely mimeographed.

Reproducing the bulletin in full would delight us, and readers would welcome the concrete suggestions, but space does not permit us to do that. A thin dime sent to Miss Ford at the above address will probably bring you samples. (Individual churches are not equipped to handle large volume of mail, so patience is in order. Further, it costs from 50c to 75c in clerical service, letter paper, envelope, and postage to write a letter of ordinary length that must be dictated and transcribed, so do not feel abused if you do not receive lengthy letters in answer to questions.)

•

Church Gambling Banned

The Rt. Rev. George Craig Stewart, Bishop of the Protestant Episcopal Diocese of Chicago, recently issued a pastoral letter to his clergy, in which he ordered all games of chance and pseudo-gambling devices abolished immediately in that diocese. The Bishop stated:

"Gambling has become a mania in America. . . . We must unite to stop it and to stop it now. The Church must hold up a standard higher than the standard of the world. When it permits gambling under its patronage or for its benefit, it is lowering its standard not to the level of the world, but to the still lower level of the underworld."

•

Lessons in Soul Winning

Pastors may be interested in availing themselves of the free booklet, "Lessons in Soul-Winning" by Dr. Will H. Houghton, offered in "reasonable quantity" through the courtesy of the Moody Centenary Office, 153 Institute Place, Chicago.

•

A Pilgrimage: From Jerusalem on Palm Sunday to the Empty Tomb on Easter Sunday

Organ Prelude.
Invocation.

The Triumphant Entry

"And they bring the colt to Jesus, and cast on him their garments; and he sat upon him. And the most part of the multitude spread their garments upon the way; and others branches, which they had cut from the fields. And as he was drawing nigh, even at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen. And they that went before, and they that followed, cried,

"Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Blessed is the kingdom that cometh, the kingdom of our father David; Hosanna in the highest."

Choir: "All Hail Thou Son of David."

The Last Supper

"And He took bread, and when He had given thanks, he brake it, and gave to them saying, This is my body; which is given for you; this do in remembrance of me. And he took a cup, in like manner after supper, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the new covenant, which is poured out for you, for many, unto remission of sins."

Solo: "Not Worthy Lord."

In Gethsemane

"And he went to the Mount of Olives and his disciples followed him. And when he was at the place, he said, pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done. And there appeared an Angel unto him from heaven, strengthening him, and being in agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground."

Duet: "I Come to the Garden Alone."

The Trial

"Pilate answered them saying, Will ye that I release unto you the King of the Jews? For he perceived that for envy the chief priests had delivered him up. Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. But Pilate said, Which of the two will ye that I release unto you? And they said, Barabbas. Pilate saith unto them, What then shall I do with Jesus which is called Christ? They all say, let him be crucified. And when they had mocked him, they took off from him the robe, and put on his garments, and led him away to crucify him."

Solo: "What Will You Do With Jesus?"

The Crucifixion and His Death

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. And a superscription also was written over him in letters of Greek and Latin and Hebrew, THIS is the King of the Jews. And it was about the 6th hour and there was a darkness over the earth until the ninth hour. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my Spirit; and having thus said, he gave up the Ghost."

Men's Chorus: "There is a Green Hill Far Away."

The Resurrection

"Fear not ye for I know that ye seek Jesus, which was crucified. He is not here; for he is

risen as he said. Come, see the place where the Lord lay. And go quickly and tell the disciples that he is risen from the dead. He is risen! He is risen!"

Chorus: "Christ the Lord is Risen Today."

Responsive Reading: John 20:1-18.

Hymn No. 16. "All Hail the Power of Jesus' Name."

Pastoral Prayer.

Solo: "I know That My Redeemer Liveth."

Intimations.

Worshipping God by Our Easter Giving.

Hymn No. 185. "Christ Arose."

The Easter Message: THE EMPTY TOMB.

Carol: "He Comes From the Dead."

Benediction.

Postlude.

—Arranged by Rev. D. S. Calkin, United Baptist Church, Point de Bute, N. B., Can.

Lenten Mid-Week Hours

"Passion Pictures"

At each of these services a copy of a painting will be distributed to all who attend. These pictures will be the basis of the Meditation and are loving Memorials in Memory of Loved Ones given by various members of the Congregation.

These services will be sponsored by our organizations and societies and it is hoped that not only will all the members of these organizations be present for the service, but also that their friends will join them in their worship.

1. Sponsored by your Pastor.

Hoffman: "Head of Christ."

2. Sponsored by the Women's Bible Class.

Kirchbach: *Cleansing the Temple.*

3. Sponsored by the Young People's Society.

Titian: "Tribute Money."

4. Sponsored by the Men's Bible Class.

Hoffman: "Christ Bearing the Cross."

5. Sponsored by the Women's Missionary Society.

Block: "Come Unto Me."

6. Sponsored by the Women's Society.

Reni: "Ecco Homo."

7. The Holy Communion.

De Vinci: "The Last Supper."

8. GOOD FRIDAY—The Holy Communion.

Ender: "Holy Women at the Tomb."

—Arranged by Rev. Martin J. Hoeppner, St. John's Lutheran Church, Buffalo.

Prize Peace Play

A first prize of \$200.00 is being offered by the Religious Drama Council for the best one-act play on the subject of Peace. There are causes of peace, just as there are causes of war; there is a cost of peace, just as there is a cost of war. It is to stimulate thought and action on the timely subject that this contest is being sponsored. Drama is a means not only of reaching many people, but also of stir-

ring them to action. We hope through this contest to take a step forward in the cause for peace. The other awards will be: second prize, \$100.00, donated by Samuel French; third prize, \$50.00, offered by the Religious Drama Council; and fourth prize, a bronze medal, donated by Samuel French.

The contest opened March 1, 1938, and closes on July 1, 1938. The plays must be suitable for production in churches by children, young people or adults. The playing time must not exceed one hour. The judges will be chosen from leaders in the professional theater, educational drama and peace organizations. The prize winning play will be submitted to Samuel French for an offer of publication. For further information and a copy of the rules, address: Religious Drama Council, 71 West 23rd St., New York City.

Victor Announces New, Inexpensive Sound-On-Film Projector

The Victor Animatograph Company, of Davenport, Iowa, has just announced a new compact Sound-On-Film 16mm motion picture outfit which is small in size, low in cost and efficient in operation. The projector is equipped with a 500-watt light, a two-inch f 1.8 projection lens and hand rewind. A deluxe outfit carries a seven hundred and fifty-watt light, a motor rewind and a two-inch f 1.6 lens.

The projection and sound elements are assembled into one compact unit for ease of transportation. In operation there are three units.

While the outfit is not intended for large auditorium use the volume of light and sound are sufficient for a group ranging from 250-300 people in a room of appropriate size.

It would be a splendid instrument for small churches, class rooms, etc.

Expositor readers interested in the detail may have them by inquiring of the Victor Company. Ask for information on the new Model 33 Sound-On-Film outfit.

Friendly and Thrifty Friends

From Richmond, Ind., comes an unusual contribution to the news concerning relief. At a general meeting of the Society of Friends it was announced that during the whole period of the depression not a single Friend has been on the relief rolls.

This is a tribute both to Quaker thrift and the spirit of charity and friendliness by which the Friends live up to their name. Sylvester Jones of Chicago, in revealing this non-relief record, calls attention to the strictness of Quaker discipline concerning personal economic matters. At monthly meetings of Friends groups, he explains, a request is made to members that they inspect their affairs and settle their accounts.

T H E P U L P I T

RISEN IN CHRIST

S. C. CARPENTER, D. D.

Acts 1.

THE Resurrection of Christ is one of the decisive, one of the creative events of the history of the world, and things historically do make a difference to every human being. The Resurrection is much more than a historical event, because the realization of it must take place in every human soul, in order to bear fruit. Unless Christ is risen in my life, in my soul, and in my heart, the historical fact means nothing to me, beyond the changes in living that it has brought about in the past 2000 years.

An unbeliever could not understand St. Paul, when he says, "If you then be risen with Christ, seek those things that are above." An unbeliever can benefit by the good works of the Christian community *risen in Christ*, but he cannot experience the "things that are above."

To understand history, one must have a certain sympathy with the period one contemplates, or the people one tries to visualize. I do not mean you must like them, because it might be just for us to condemn their actions, but one must believe there is a certain meaning, purpose, or sequence in their lives. Think of someone at Corinth, someone in that sink of iniquity who had been gradually drawn into the Christian fellowship, had met and talked with St. Paul and others of the fellowship. Suppose he was by degrees converted, and found himself "in Christ" as he was taught to describe his rebirth. Everyone who found himself "in Christ" was a witness for the "risen Christ."

When the Apostles sought to choose someone to take the place of Judas Iscariot, as told in the first chapter of Acts, they said, "It must be someone who has been with us all the time, ever since the beginning of the ministry of John the Baptist, he may be with us a witness of the Resurrection." "Witnessing the Resurrection" was the test of this fellowship.

Originally the Apostles were the witnesses, but this privilege gradually became a part of the Christian fellowship, now known as the Church. The leading argument for the truth of

that Resurrection of Christ is the existence of Christian fellowship, the fact that it did come into being, that it lived and grew; that it survived the test of persecution and time; that it permeated the lives of all civilized nations of the earth. Think for a moment of Good Friday night, and of those few scattered, sorrowful, despairing and broken-hearted people. Then suddenly all that is transformed into a strange kind of triumph, and that tiny company of believing people, "risen in Christ," calmly set out to conquer and, in fact, very soon did conquer the world. Just for the first few weeks they are rejoicing in their faith that their Master did conquer death: but they did not quite know which way to turn or what to do. They have got their triumph, but they have not yet got their policy. Pentecost gives them their policy. And with that they set out, to conquer the world.

There is a certain tendency today (under Marxian influence) to eliminate the great figures from history, old and contemporary, and to describe what happened as large popular movements, very often of an economic kind, and so you get suggestions like this from Kautsky that it was not the power of the Risen Christ which created the faith of the congregations: it was the faith of the congregations which created the Risen Christ. A very simple question must be asked: Where did this marvellous faith of the congregations come from? How did it begin? Because the first sight you have of them on Good Friday night is of a broken-hearted, dispirited company of people: and the real conclusion is that something of a very striking kind must have happened as a reason for what is known to have occurred: That is the kind of general argument from the existence of Christianity.

Add to that the very remarkable, but quite well-known fact, that the first day of the week, which had had no particular sacredness hitherto, did become Sunday, and that the Last Supper, which was originally a thing full of tragic memories of the Body broken in death, and the Blood poured out in death, did become a joyous and triumphant Eucharist. That is

part of the argument from the existence of Christianity.

The Documents of the Resurrection

With that in mind, turn back and examine your documents. The original documents are to the historian what Nature is to the physical or natural scientist. They are materials for his research: they are his original authorities. The difference between a superficial and a thorough knowledge of historical evidence is that the superficial person is content with reading a few textbooks, and gets an outline of what happened in that period: but the real historian goes back to the original authorities and writings which give a record of those happenings. Turn back to the documents. The earliest witness for the Resurrection, of course, is St. Paul the Apostle, because he wrote about it before any of the Gospels had been put together. He is the earliest witness. Saul of Tarsus, the persecutor of Christians, was converted on the road to Damascus. There are some people who say that his conversion was a kind of physical seizure. But what physical seizure in the history of the world ever led to consequences of that kind? It is not reasonable.

St. Paul's life and doings can be traced in his Epistles. In one of them, in I Corinthians i. 15 he deals expressly with the Resurrection. How sure is he of it? He is so sure that he does not need to attempt to prove it: he takes it for granted: and, more than that, he argues from it. He uses it as what in logic is called *reductio ad absurdum*. Some of the Corinthians are bothered about the resurrection of the body: they do not know what would happen to them after their death: and so St. Paul has to deal with their difficulties about that: and he says, "Now the theories which some of you are supporting would lead in the end to a denial of the Resurrection of Christ: and if your theories lead in that direction they must be wrong. Very well, drop it, and begin again. That is the kind of way in which he begins. And he reminds them that the Risen Christ is the foundation of their faith, as He Himself always said when He was with them, and he gives a list of those to whom the Risen Christ had made Himself known. One of the items in that list was that "He was seen of above five hundred brethren at once: of whom the greater part remain until this present, but some are fallen asleep." Now some think that is a very strong argument, that there were more than 250 people still living who believed themselves to have seen the Risen Christ and could be questioned about it. But some say, "Oh, no: that only means that there was a kind of enthusiasm, a kind of emotional hallucination which one person had, and then it spread until at least five hundred people had it altogether."

Do you think that the twelve apostles, those fishermen of whom you read in the Gospels, were the kind of people to be carried away by their emotions? In the second place, if that was the way of it, after the 500 you would have had a 1,000. Instead of that after the 500 you have St. Paul saying, "After that, He was seen of James." Then he goes on, "And last of all He was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God." So you see he distinguishes between the appearance to himself on the Damascus road, which was after the Ascension, and, therefore, outside the Gospel period, and the previous appearances which were before the Ascension, and therefore within the Gospel period. He puts them, and his own, in different classes: and he further distinguishes quite clearly between the appearance of the Risen Christ which had come to him, and what he calls "the visions and revelations of the Lord" which had come to him at various times in later life. To those he never appeals as evidence. They were mystic experiences of his own: he does not put those forward as evidence.

With that in mind, turn back once again to the Gospel. Take up that story in the 24th chapter of St. Luke of the two men going to Emmaus. Does that convince you? Does that seem to be the kind of thing which might have happened, which would have led to the consequences which we know to have followed? I must leave that to you.

One more question. Can the Resurrection be dismissed as "a happy ending?" You know conventional people very often want to have a happy ending to their stories. If they go to a play they do not like to have a tragic ending. So sometimes it is suggested that the Resurrection of Christ is the conventional "happy ending" put in at the end to make it all nice. What is the answer to that? There are two answers. First of all, it is not conventionally happy. There is no hint of a "living happy ever after." There is no kind of worldly triumph. There is no testimony put forward that Herod, or Caiaphas, or the Centurion were converted as a result. Just a bare spiritual triumph. Just a tiny candle of the Saviour's own triumph over death which leads on some day to a great light lighting the whole world. But that is not the conventionally happy ending. And, in the second place, it is not an ending: it is a beginning. There is no settling down to a quiet life for the remainder of the hero's existence. The hero is left, sword in hand, with the whole battle still to be won: and the battle is going on now: and you and I are part of the army: and the Easter victory is still being won by Christ, and us.—*Extracts from The Christian Year Pulpit.*

JESUS IN THE HOLY LAND

Palm Sunday

WALTER M. HOPPING, D. D.

"And when he was come into Jerusalem, all the city was moved, saying, Who is this?" Matt. 21:10.

IT is common to observe anniversaries. Through the centuries many great events have taken place. Often at the time people did not realize just how important they were. But succeeding generations have appreciated it and have observed the anniversary. We are observing a great anniversary today. If I should ask the average church member why we call the Sabbath preceding Easter Palm Sunday, he would answer that it was because this commemorates the day when Jesus rode into Jerusalem and people cut down palm branches and strewed them in the way. It was a great event.

It was one of the most important events in the life of our Lord. It is commemorated in all four Gospels and it was for Him indeed the beginning of Passion Week. You have heard many sermons on the Triumphal Entry. Each year your pastor tries to present some phase of this never to be forgotten scene. Generally the message centers in the King, and it should. He is the central figure in that great procession. We have tried to visualize it again and again. We have in fancy stood beside that ancient highway and have seen the great throng led by Jesus, streaming over the Mount of Olives and we have heard the cries of the little children as they shouted, "Hosanna." We have witnessed at the head of that procession the King who is none other than the Royal Son of David, riding upon a lowly ass and accepting the plaudits of the people as he rode into the city. I wish we might get that scene firmly fixed in our minds today. Let us allow our imaginations to picture it for us. Let us remember also that all of this was done in fulfillment of prophecy and that the King came to His Holy Temple.

In former years, we have tried to picture Jesus as the Royal Son of David, the King of Righteousness, the Prince of Peace and the Compassionate Saviour. Today, let us look at a different angle of the picture. Keeping the picture of the King who comes in the Name of the Lord before our eyes, let us turn our thoughts to what the King found when He came. We often give this scene a spiritual interpretation. We say that in a spiritual sense Jesus comes to modern Buffalo just as He came to ancient Jerusalem. We often say that He is coming today into every city and village all over the world where His name is known. Very well. Suppose He does come. What will

He find? I do not know that we can answer that question better than to go back and study this ancient picture and discover what He found when He came to Jerusalem almost 2,000 years ago. Human nature is much the same through all the years. The reactions of the people to His coming into Jerusalem long ago is similar to the reaction of the people to His coming to Buffalo in the year of our Lord 1938. Let us then look at the scene with this thought in mind. As we read on through the story in the Gospels, we find that He had a varied reception. The people and their actions in receiving Him can be classified into four groups and these groups have their counterpart in our day. As we mention these groups let us ask ourselves to which group we belong.

I. Enthusiastic Multitude Who Followed Him with Fickle Interest

The picture here is one of great enthusiasm. They shouted and sang and spread garments in the way and cut down palm branches. Their enthusiasm manifests itself in many ways. They were willing to give Him the best they had. The very beast on which He rode was the gift of some enthusiastic acquaintance. When the disciples were untying the colt, the owners said, "What are you doing with that colt?" "The Lord hath need of him," was enough. If the Lord wanted their colt He could have him. If He wanted anything they possessed, it was His for the asking. They were willing to give Him their garments. People of the east still wear long flowing outer robes. When a king comes into town they generally spread a carpet for him to walk on. His royal feet must not touch the earth. But there was no royal carpet for the feet of Jesus. So these people took off their long robes and spread them in the way as a kind of royal carpet over which He was to pass. It was an act of homage and enthusiasm which the Lord appreciated. You have heard it said of some person that he is so generous that he would give you the coat off his back. You cannot conceive of anyone being more generous than that. Yet this is exactly what these simple, generous people did for Jesus. They gave Him their praise and worship. They sang "Hosannas." This is a part of Psalm 118, which foretold this very event. They cut down branches of palm trees and strewed them in the way. Even to this day the road is lined with palm trees. The palm is the emblem of victory. It was their simple way of celebrating the victorious entrance of their King. The whole scene is a picture of enthusiasm and joy

and real worship. Now does Jesus find that same spirit among us today? Possibly not exactly in the same way. Yet, I am sure He finds real joy and loyalty. If He should pass through our city today, He would find great crowds going into our churches and He would hear wonderful music. He would witness children still singing His praise and He would find people who are still willing to give Him their best.

There is, however, another side to this picture. Enthusiasm is good but often it lacks constancy. It is too shortlived. Five days later I see another procession going out of that same city into which Jesus rode in triumph on Palm Sunday. It is headed by three men bearing crosses. There is a great multitude following and doubtless some are the same people who on Palm Sunday cried, "Hosanna." Today they are not saying, "Hosanna;" they are saying "Crucify Him." They are saying this of the same man of whom five days before they said, "Blessed is he who cometh in the name of the Lord."

What had brought about the change? We can express it in one word, propaganda. We read that the chief priests stirred up the people and they fell easy victims to the plots of the rulers. Enthusiasm is a very fickle thing. If Jesus should ride into any city here today, He would find that same process going on, those who will welcome Him with gladness today, others spreading propaganda to destroy faith in Him and the Church, and others who are merely onlookers. A newspaper correspondent who travels in Russia, says there is a carefully prepared program of propaganda being put on by Soviet authorities to make religion and the Church appear ridiculous. Through spoken and printed word and motion pictures, they are implanting in the minds of the young a hatred of things religious. Russia was formerly a religious nation. But the leaders are doing just what Chief Priests did in Jerusalem, they are stirring up the people and Jesus is being crucified anew. Enthusiasm is a fine thing but we must not set too much store upon mere shouts and cries of Hosanna. Jesus understood this.

II. Men Engaged in a Business Which He Could Not Approve

We now come to a second group of those whom Jesus encountered on the day of His triumphal entry. The first place Jesus went after entering the city was into the temple. Here a strange sight met His eyes. He saw all kinds of commercial traffic going on. There were money changers here with their tables piled high with foreign coin. Here were cotes filled with doves, over there stalls with cattle to be sold to worshippers who wanted to make sacrifice at the altar. Jesus did not hesitate. He took a whip of small cords and drove them out. And you will notice the expression He used in justifying His actions. He said, "It is writ-

ten that my house shall be called of all nations a house of prayer, but ye have made it a den of thieves." This would indicate that it was not merely the commercialism which He disapproved but dishonesty and graft had crept into the very house of God. We have been hearing a great deal recently about commercializing the Church and some have held up their hands in horror. The men driven out from the temple were not merely in business, but were dishonest in business. They were robbing the people and they were doing it right in the temple. Jesus put them out of business. He said, "My Father's house shall be called a House of Prayer." If Jesus came to Buffalo today, would He find any of that group? Would He find people engaged in business which He could not approve? We have been astonished in recent months at some of the revelations which have taken place regarding evasions of income tax. Men who stand high in Church as well as social or political life have been guilty of most flagrant acts of dishonesty. The Church is not above censure in such matters. We hear of churches where raffles are held on the Sabbath. Ask the authorities if it is lawful to hold a raffle on Sunday, and you will learn "that it is unlawful on any day." Should not the Church of Christ be sure that all her transactions could be approved by Christ?

III. Those Who Thought Religion a Matter of Controversy

Jesus encountered a group who sought to engage Him in controversy. He showed His authority when he drove the men from the temple, but this group sought proof of that authority. He replied with a question. These men, schooled in Mosaic law, knew all the fine points upon which arguments might be raised. They questioned Him on many points, among them the questions of tax to the Roman Government, and the Resurrection. To the first He answered, "Render to Caesar things which are Caesar's and to God the things that are God's." To the second, He answered, "Ye do err, not knowing the Scriptures, for in the resurrection they neither marry or are they given in marriage." Would Christ find such a group among us today, a group thinking that religion consists of arguments on theological points.

In Jerusalem, Jesus answered the questions briefly, and then asked them a question above argument. He asked, "What think ye of Christ?" How would we answer that question today, after we have cleared all our doctrinal points. Jesus has a genius for focusing attention on questions that matter to the human soul. Here is His question, "What think ye of Christ?" How will we answer it?

Religion has the right of way during these weeks, with special emphasis throughout Holy Week. You are urged to answer the question Jesus asks, "What think ye of Christ?" Re-

fuse to let your mind be sidetracked by non-essentials. Answer the question, and urge others to answer it for themselves.

IV. Those Who Need His Ministry and Comfort

The lame and the blind came to Him in the temple, and—He healed them. Jesus found time to minister to the helpless, even in those crowded hours. He knew that the climax of His earthly ministry was near at hand, but—He healed them. Plans must be made for the Passover, the disciples must be further instructed, His Mother must be cared for, but—Jesus found time to heal the blind and the sick. The blind, the lame, the hungry, the sorrowful are still with us. Is our work so much more important than was that of Christ, that we cannot take time for those who seek our help? Jesus said, "I must work the works of Him that sent Me, the night cometh in which no man can work." Jesus had compassion on all of mankind; He will have compassion on us now.

There is a touching narrative concerning the manner in which Jesus spent the nights during Passion week. We read that He was teaching in the temple during the day, but in the evening, He went out to Bethany and lodged there. Doubtless He spent the night in the home of Mary, Martha and Lazarus. It was Lazarus whom He had recently raised from the dead. It was Mary who had anointed Him with the precious ointment. We cannot invade the privacy of those evenings, but we can picture how they spent those eventful hours. We can picture the joy of fellowship and understanding.

Which of the four groups shall claim us personally? 1. The group shouting and singing *welcome* today, and *crucify Him* in a few short days. 2. The group absorbed in making money at the expense of all else. 3. The group loaded with arguments on doctrinal points, forgetting the main issue. 4. The group who earnestly seeks His healing power, and message of salvation.

"Blessed is the King who cometh in the Name of the Lord."

CUPS FOR THIS WATER

TALMAGE C. JOHNSON

Text: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14.

THE religion of Jesus is water for thirsty human souls. As life is dependent upon water so is spiritual life dependent upon spiritual water. The difference is that physical thirst is known as thirst, but the spirit may not recognize its need. Feeling the lack of something, it restlessly and desperately seeks satisfaction but finds it not until it turns to Jesus.

As Christians we know the worth of living water, the deep satisfying power of religion, the thirst-quenching potency of Jesus. But in these recent years there has been a growing tendency to disregard the cups from which it may be quaffed. And when the cups are ignored or lost, the drinking of it is likely to be neglected.

One of the principal cups from which men have long been wont to drink living water is the public service of worship. Somehow the gathering together of people for worship serves to deepen the religious consciousness. Religious leaders have always known this. Priests

of crude, primitive religions insisted upon collective worship. St. Paul urged the early Christians to "forsake not the assembling of yourselves together." Priests and prophets, teachers and preachers of every sort of creed and faith, have agreed upon the desirability of group worship. For such purpose cathedrals, churches, temples, and mosques have been dedicated in every land.

Thousands of individuals can testify to the fact that the church service deepens their spiritual experience, strengthens them for the tasks and the battles of life, and comforts them in grief and defeat. To be sure, the deeply religious man isolated from his fellowmen may continue to meditate upon God's goodness and mercy and to worship in lonely solitude. But such a man, when opportunity to do so presents itself, hastens to the place of worship, exclaiming with the Psalmist, "I was glad when they said unto me let us go into the house of the Lord."

Certainly those of us who are unhindered in our attendance at the services of the church find something happening to our spiritual lives when we absent ourselves from them. Matthew Arnold was expressing the experience of the race when he said that, while man phil-

osophizes best alone, he worships best in common!.

There are all kinds of public worship services, ranging in form from the beautiful and elaborate ritualism of Roman Catholicism to the austere simplicity of Quakerism. They are but different kinds of cups for the living water. Just as I have a favorite cup from which I drink my morning coffee, so I have also in the service of my own church a favorite cup for living water. But to others I gladly grant the right of holding as a favorite some other kind.

Another cup for living water is the private devotional period—a special time for Scripture reading, meditation, and prayer. Aren't we neglecting that also in the rush of modern living? A sentence on a church bulletin board challenged my attention the other day. It was this, "The man who is too busy for religion is too busy." That's true. We have no right to be so busy that we cannot do something about our deepest need. Professor Widgery of Duke University is fond of saying, "The trouble with Humanism is that it is not sufficiently human; it neglects humanity's need of God."² One of the fine things in Mohammedanism is its emphasis on prayer. Three times a day the Muezzin issues the call to prayer from the lofty minarets of the mosque, and at least two other times a day must the good Mohammedan turn his face toward Mecca and make his prayer to Allah. A Mohammedan is reported to have asked a Christian missionary, "Why don't the Christians learn to pray?" What a rebuke to most of us.

When Jesus was here in the body, he upbraided those who exalted the cup above the water. He criticized those who kept clean the outside rather than the inside of the cup. I wonder, if He were here today, if He might not now have to shift his emphasis, or at least divide it between the cup and its content. For

when all religious practices are forsaken, religion itself is lost.

But still another important truth remains for our thought; namely, that you and I are cups from which others must drink of living water. Unless we keep clean both the outside and inside, those with whom we ought to share our Christian faith will not receive it. And unless we share it, we lose it. Very quietly I ask you to answer in your own heart this question: How long has it been since you led someone to Christ, since from you some thirsty human soul quaffed the living water?

Unlike natural water, spiritual water increases only as it is shared. Dean Elbert Russell in one of his *Chapel Talks* says, "In the realm of the spirit, however, the orthodox mathematics has no validity. Here there is no hindrance to the Lord to save by many or by few. Here can be sharing without loss. Subtraction does not diminish the cake of meal nor lessen the cruse of oil. Spiritual forces follow a mathematics of their own."³ Quite right. In the realm of the spirit subtraction means addition and division becomes multiplication.

Jesus knew that. Literally He poured Himself out; He emptied Himself for men. He was the cup from which all who will may drink and live. And we must be like Him, else we shall lose the living water that we ourselves have had from Him. Vital Christianity is the process of filling ourselves with the water of Christ and pouring it out in service to others. Failure either to drink for ourselves or to have others drink from us means failure in the Christian life.

1. Quoted by Dr. O. T. Binkley in a sermon before the North Carolina State Baptist Convention, November, 1936.

2. For a full discussion of this see Alban G. Widgery, *Living Religious and Modern Thought*, published by Round Table Press, Inc., New York.

3. From *Chapel Talks* by Dean Elbert Russell, published Cokesbury Press.

THE VICTORIOUS LIFE

RALPH P. RASMUSSEN

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." "And I will give him the morning Star." Rev. 2:26-28.

IN one of Wordsworth's poems there is a beautiful figure of a bird that is swept from Norway by a terrific storm. That bird struggles against the storm in its effort to return to the shores of its native country, but all in vain. Finally it is carried to the

sunny region of England where it has opportunity to live among the green meadows and forest glades. Often this picture portrays life among men. There are many storms that play upon life. Many there be that are swept along in the stream of life by depressions, overmastering anxieties, questioning thoughts, and forebodings. What really can quiet the alarms and inner perturbations that trouble men, and gladden their hearts?

The Sermon Bible

**"Greatest Sermon Library in
the World!"**

**AT A FRACTION
OF ITS VALUE**

**ONLY \$2.50 DOWN
\$2.00 PER MONTH**

**Satisfaction Guar-
anteed or Money
Refunded in 5 Days**

**What a Peerless Set for a
Preacher!**

**See
Following
Pages**

THE SERMON BIBLE

**"Greatest Sermon Library
in the World"**

**AT A SAVING OF 1/3!
Only \$2.50 down—
Money Refunded in
5 days if not
satisfied**

**A RARE BARGAIN
—FOR—
PREACHERS OF THE
GOSPEL**

SEVERAL MONTHS AGO we offered the last 214 sets of The Sermon Bible in twelve volumes, regularly \$24.00, at the reduced price of only \$14.50. We received orders for more sets than we had in stock! In order to save many of our patrons from disappointment, we asked bids from several printers and binders for reprinting and binding the entire set, equal grades of all materials to be used. In consideration of the fact that we do a large business with them; by the closest of figuring; and by doing the work in the slack season, they agreed to manufacture for us a *special printing* equal in every way to the previous one at a price which enables us to repeat this remarkable offer. So you, too, may now secure The Sermon Bible in twelve beautiful volumes, regularly \$24.00 for only \$14.50, carriage paid. The easiest of terms are offered—only \$2.50 down and, if the volumes please, the balance in six monthly payments of \$2.00 each. If not satisfied, return the books at our expense and we will refund your money in full.



Christian Leader, London: "Beyond question the richest treasury of modern homiletics which has been ever issued from the press."

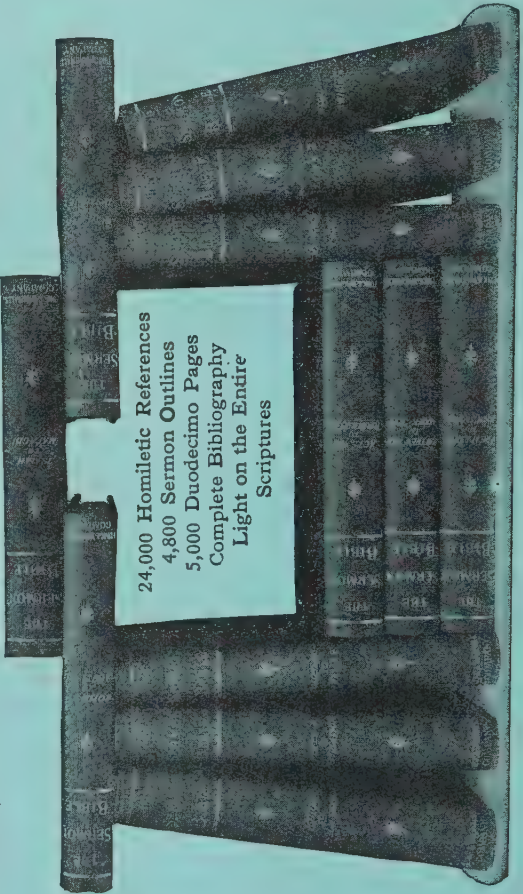
Methodist Protestant, Baltimore: "The greatest sermon library in the world."

Zion's Herald, Boston: "Exceedingly helpful and suggestive."

The Independent, New York: "A vast store of help."

London Quarterly Review: "It is crowded with striking passages from the chief preachers of the last half century."

National Baptist, Philadelphia: "Indispensable to every painstaking preacher."



24,000 Homiletic References
4,800 Sermon Outlines
5,000 Duodecimo Pages
Complete Bibliography
Light on the Entire
Scriptures



Literary Churchman: "We do not hesitate to pronounce this the most practically useful work of its kind at present extant."

The Christian Advocate, New York: "It gleams in many fields and gathers rich and valued sheaves that might otherwise be lost. The range of subjects treated has great breadth and variety."

New York Evangelist: "The work is strictly evangelical, and the quotations are singularly strong and fine."

The Observer, New York: "It will be valued by many a minister who will here learn what light other preachers have received on a selected text."

GET THE SERMON BIBLE

The aim of this vast work is to present the choicest, most helpful and most comprehensive homiletic literature of the present generation in readily accessible form, for the use of preachers, students, and all other religious workers. Its twelve volumes contain four thousand eight hundred sermon outlines and over twenty-four thousand homiletic references bearing upon the entire Scriptures from Genesis to Revelation. Every effort has been made to secure the most useful material from the best homiletic authorities, and to present this material in accurate form. That these aims have been successfully attained is the unanimous opinion of the entire religious press and the many thousands of users of this work.

FOUR VITAL FEATURES

1. Under each text a full outline is given of important sermons by eminent preachers. These sermons can be found elsewhere only in periodical manuscript form, and hence are practically inaccessible.

2. Under each text are also given full outlines of sermons which have appeared in book form, but are not well known or easily obtained.

3. Under each text will be also found references, or brief outlines, of sermons which have appeared in well-known works, such as are likely to be in the preacher's library.

4. Under each text are also given full references to theological treatises, commentaries, etc., where any help is given to the elucidation of the text.

AN IMMENSE FIELD COVERED

The range of books consulted is far wider than in any homiletical index. There is no other work of the kind in existence, and there are few others that will prove of greater time- and trouble-saving value to the busy preacher.

Twenty-four blank pages are bound in the end of each volume for manuscript notes.

COMMENDED BY ALL DENOMINATIONS

Zion's Herald, Boston: "It is an exceedingly helpful and suggestive series, and will be prized by the student minister."

The Literary Churchman, London: "Here is given the essence of the best homiletic literature of this generation."

The Watchman, Boston: "The finest thoughts of the ablest preachers on the sacred writings are here given."

Methodist Review, New York: "Rich in homiletical suggestion, and valuable to those who must preach the Gospel."

The British Weekly: "We can conceive nothing better in the way of aids to sermon writing than this work."

North and West, Minneapolis: "A storehouse of seed-corn for sowers is no inappropriate name for 'The Sermon Bible'."

The Independent, New York: "The work contains a vast store of help to those who employ it as a base from which to carry on their own enterprising explanations."

Christian Intelligence, New York: "No English or American preacher of note has been omitted, and the list of works referred to is world-wide."

Satisfaction Guaranteed or Money Refunded

Every Preacher of the Gospel may test for himself each and every claim made in this announcement. A remittance of only \$2.50 brings The Sermon Bible to you. If for any reason you are dissatisfied with the work, after five days' critical examination, you are under no obligation to keep it. If you are satisfied, you need send us only \$2.00 each month for six months. Remember, we prepay carriage.

SPECIAL SALE COUPON

FUNK & WAGNALLS COMPANY, 354-360 Fourth Avenue, New York, N. Y.
Gentlemen—I accept your special offer of The Sermon Bible to Preachers of the Gospel for \$14.50, carriage prepaid (regular price \$24.00). I enclose \$2.50 as the first payment for same. I agree to remit the balance of the installments of \$2 each until settled in full. It is understood that if my correspondence satisfactory I may return it to you within five days of receipt and you will refund my money in full. 1855

Name

Date

City

Address

State

FUNK & WAGNALLS COMPANY, PUBLISHERS, NEW YORK

4,800 SERMON OUTLINES

24,000 HOMILETIC REFERENCES

SAVE ONE-THIRD ON THE SERMON BIBLE

Twelve duodecimo volumes, containing 4,800 sermon outlines with more than 24,000 homiletic references, and embracing the whole of the Sacred Scriptures. It gives the essence of the very best homiletic literature of the present generation, and it is a source of inexhaustible help to the preacher, student, or other Christian worker.

Some of Its Important Features

AS yet there are in the libraries of some tens of thousands of preachers nothing more than inadequate, fragmentary homiletical indexes, so that the preacher, desirous of knowing the best that has been said on a text, has really nothing to turn to. In such indexes he is often referred to *obsolete and second-rate works*, while he misses references to the best works.

The new SERMON BIBLE takes account of the best and greatest preachers, and has been compiled from manuscript reports and fugitive periodical sources, as well as from books. *Many of the best sermons preached by eminent men are never printed in book form.* It thus contains much that will be new to its readers.

The range of books is far wider than in any homiletical index—we can not say than in any work of the kind, because *no work of the kind is in existence.*

Great care has been taken to observe due proportion to the volumes—the space given to each book of the Bible depending on the number of sermons that has been preached from it.

Blank pages are bound in the end of each volume for manuscript notes. This adds much to the value of the work for practical usefulness.

Arrangement of the Volumes

THE OLD TESTAMENT—In Four Volumes:
Vol. I.—Containing Genesis to Samuel. Vol. II.—Containing Kings to Psalm 76th. Vol. III.—Containing Psalm 77th to Solomon. Vol. IV.—Containing Isaiah to Malachi.

THE NEW TESTAMENT—In Eight Volumes:

Vol. V.—Matthew i. to xxi. Vol. VI.—Matthew xxii. to Mark xvi. Vol. VII.—Luke i. to John iii. Vol. VIII.—John iv. to Acts vi. Vol. IX.—Acts vii. to 1 Corinthians xvi. Vol. X.—2 Corinthians to Philippians. Vol. XI.—Colossians to James. Vol. XII.—1 Peter to Revelation.

The Greatest Sermon Library in the World

Methodist Protestant, Baltimore: "The greatest sermon library in the world."

New York Evangelist: "The work is strictly evangelical, and the quotations are singularly strong and fine."

Christian Endeavor World, Boston: "No other work of this kind in existence."

Christian Herald: "The references are of such a character as to encourage extensive reading and investigation."

The Watchman, Boston: "The finest thoughts of the ablest preachers of the present century on the sacred writings are here given."

Christian Intelligencer, New York: "No English or American preacher of note has been omitted, and the list of works referred to is world-wide."

Christian Leader, Boston: "The volumes are distinguished by admirable condensation of the sermons that are quoted."

**See Preceding Pages for Cut-Price Offer That
SAVES YOU ONE-THIRD!**

FUNK & WAGNALLS COMPANY, Publishers
NEW YORK AND LONDON

All of us face fears that paralyze, troubles that overwhelm, and worries that harass. We face sin, but as Carlyle has put it, "The deadliest sin is the consciousness of no sin." Then, on every hand we encounter temptations in various forms. Often we are in intimate contact with the world which is at odds with the Kingdom of God.

People will attempt different plans to overcome the obstacles which confront them. There are those who will take a happy-go-lucky attitude. There are those who will take to drink. Then some will try indifference. Still others will try to harden themselves to all that may happen to them. These plans simply are not satisfactory.

How can we overcome, and live victoriously in this world with all of its stark reality? At least we can begin with the spirit involved in the words of Knute Rockne addressing his boys, "We are going out there and fight, fight—and win!" Also we can turn to at least four sources for help in attaining and living the life that spells victory. First of all we can turn to ourselves. Surely God intends that we should help ourselves all we can. We have been given minds, and hearts, and souls to use, and we cannot have the attitude of defeat. Napoleon was absolutely correct when he wrote, "He that fears being conquered is sure of defeat." Then in the second place we can turn for assistance in the social realm. Here we have the inspiration of others involving trusted friendships. Man is a social being, and he finds courage in the lives of others who live noble lives. In the third place we can find and derive much help from the literary realm in assisting us in the living of a life of victory. Such writers as Coleridge, Browning,

Tennyson, and a host of others are constant sources of inspiration. The Book of books must be placed in a category all by itself. No book is richer in beauty and power than this one.

A fourth and paramount source of help in overcoming the sinister forces of life is the religious. These who come to this realm in humility and sensitivity really find new power and undergirding faith and hope. With Zachheus, in their eagerness to see and find the Master, they find that a new strength has been added to their lives. They say with the apostle of the Damascus Road, "We are troubled on every side, yet not distressed . . ." Why not? Because "We have this treasure in earthen vessels." Those who turn to the spiritual realm agree with the Psalmist, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary . . ." The victorious life is saturated with spirituality—truth, prayer, faith, hope, Christ.

The victorious life can still be lived even in modern times. Even in apparent defeat, and amid the terrific storms, and varied winds that play upon human life, victory is ultimately possible. Dr. E. Stanley Jones in one of his books tells the story of a bird caught in a storm. While the storm was raging, it was clutching the branches of the tree. Finally the tree crashed, but the bird did not go down, because it had wings. We, too, have wings—wings of personal help, wings of social help, wings of literary help, and primarily wings of religious help.

He that overcometh unto the end, and lives the victorious life shall be given the morning star—meaning eternal life.

WHAT CITY

WILLIAM R. SIEGART, D. D.

"Come, let us build a city. Gen. 11:4.

"He looked for the city which hath foundations, whose builder and maker is God." Heb. 11:10.

HERE is a distinct contrast. The first text is from the story of the building of the tower of Babel. The people engaged in that undertaking sought to build a city strong enough to defy God. In the center was to be a tower reaching so high that the inhabitants, in time of flood could escape the waters and so live. We would call that an engineering attempt to escape the destructive forces of floods. But the underlying idea of the whole

thing was to give outward emphasis to their belief in the self-sufficiency of man. They were defying God and trying to leave him out of the picture. But that can never be done, as they learned to their sorrow.

The other text speaks of Abraham, who left his home city to seek another city. But this city he sought was one whose builder and maker was God. Above all he wanted a righteous place in which to dwell. It was a laudable desire. From that journey of Abraham the world has been blessed to this day for it began a movement through which greater spiritual power has been vouchsafed mankind. He too

build a city, but it was a city of great power and might.

We also are building cities, and they will be handed down through the ages for the judgment of others. But this morning it is not so much the city of the individual we would consider as the city of the church, for the church is building a city, and the vision of that city has much to do with its manner of development. The present time is one of change. Whether we will or not we shall be caught in the stream of that change and it would be well for us to seek to control at least a measure of our changing as it relates to the Christian Church. Where will these voices crying for change lead us?

For our purpose let us take as types four ancient cities, each with a peculiar genius: Rome, Athens, Jerusalem and Antioch. They typify to us four main cities toward which streams of the church are tending.

1. Rome, the City of Authority

Rome's peculiar genius was one of authority, law and organization. With the downfall of ancient Rome, the Roman Catholic Church, as the one organization stretching over the empire, inherited much from that city. It thus came to be built along similar lines. Authority is its chief note, and law and organization loom large in its structure. It sets the Church above all, as Rome was set above the component parts of the empire.

We too can build a Roman city without definitely uniting with the Catholic Church. Wherever we find men advocating the supreme power of church authority, there we find the tendency to Rome. And we do find such today. Such tendency is not confined to single denominations, but shows itself again and again in all denominations. It may be authority of government, authority of form, authority of a literal interpretation of the Bible. But if we are to build a right city of the church, we must recognize God alone as the supreme authority.

2. Athens, the City of Intellectual Attainment.

Athens was an ancient city known chiefly for its intellectual attainments. When Paul came to Mars Hill he found the people "gathered to hear something new." They busied themselves lauding science and learning. They led the world of their day in the pursuit of learning. Even to this day much of that learning has come through the ages to us.

Now the church should have a measure of culture and learning. But is Christianity for the highly educated alone? That is certainly not true. More than one person could aptly have the words applied to him: "Much learning hath made thee mad." When we look at volume after volume of learned discourse and reasoning we begin to wonder if at least some of the genius of the church has not been spent in

useless learned bickering. There are certainly times when profundity of learning should give way to simplicity of action.

Education of the mind, however desirable, is not all. Many of the things the Greeks said we say today. But their intellect did not save them. Knowledge without proper use and control is dangerous. Certainly the heart and the emotions enter the scene. The whole of man must be considered. And to build a city of the church upon foundations of intellect and knowledge alone is to build a city on foundations which are weak indeed.

3. Jerusalem, a Holy City.

Its name has come down to us as a symbol of the universal church here and the heavenly church hereafter. But in association with the Christian Church Jerusalem has come down to us as the city of division and sectarianism. It was at the Council of Jerusalem that the first great problem facing the church was decided. Peter and others wanted all Christians first to become Jews in faith and fact. Paul maintained that this was not necessary, that Jesus had fulfilled the law and had established the way men should follow. But the decision was somewhat of a compromise. Nevertheless, the way was opened to the full development of the Christian genius. But sectarian strife and jealousy entered. Today in and about Jerusalem we see the strife perpetuated in the struggle between Arab and Jew.

The church ought to be one and it ought to be free in spirit. Everyone who nameth the name of Christ ought to be within the one Christian Church. Jerusalem is not our holy city. There ought to be one Christian city of the church where every follower of Christ finds his proper place.

4. Antioch, the Symbol of Christian Service.

What then is our city? Remember Antioch? That city has long since passed from mind but its influence has been great. The spirit of Antioch was one of free and unhampered progress. It had the spirit of Christian service. It was the first great Gentile church. Jerusalem refused to send out Paul, but Antioch recognized the man and the opportunity and brought the two together. Their service to the Christ was such that people called them *Christians* in derision. From that the name Christian has been handed to us as a term of honor.

Here was the beginning of missionary enterprise on a scale that meant evangelization. They sent large sums of money to the poor at Jerusalem and thus began Christian charitable work. They gave many to the Christian ministry, among them Barnabas, Paul and Timothy. Mark also was sent out by the Antioch church. Ten of the great councils of the church were held at Antioch. At one time their bishops held greater authority than all others. These people at Antioch were filled with a great passion to

spread the Gospel. They grappled with great forces of evil and sought to enthrone the good. They were earnest and enquiring, and mystical. They were spiritual adventurers. They had a world outlook. Their service and liberality were everywhere recognized. They were led by the Spirit of the Christ. Their religion

was not only authority, but also experience. They experienced and expressed their religious faith. They were not *sectarian*; they were *Christian*.

The city we are called to build must be built on the rock of the Christ, with love, service and missionary zeal.

MATTHEW

MARTIN PAUL LUTHER

"And Jesus said unto him, 'follow me,' and he arose and followed Him." *Matthew 9:9.*

MOST of us are either acclaimed or discredited by the things we do or stand for. Circumstances have a lot more to do with a man's life and character than we are willing to acknowledge. Many of us are Protestant, Reformed or Presbyterian because our families and forefathers were such. Many a man is in the grocery business or on the farm because of his family connections.

Many a man is looked upon as good or bad according to his type of occupation. The great mass of foreign populations living in crowded sections of our city is a very good example of this. What can we expect to come out of such unsanitary, disturbing, degrading social conditions as many of us come in contact with daily in certain sections of our city? The exceptional case of brilliant goodness only proves the rule of continuity we are describing. Another thing the exception always proves and that is that which has been successfully accomplished in *larger measures*. Matthew is the exception but his case can and has been multiplied through the influence of devoted Christian servants. As a matter of fact Matthew and his whole class of publicans can be transformed if we will take the problem seriously.

Here is Matthew the Publican. The Roman Empire was a nation of a large and intricate system of taxes. Everything was taxed. In addition to the poll-tax which every Jew had to pay, every article sold was taxed. Every article imported or exported, every house, door, column, all property, both real and personal, was taxed. The method of collection was obnoxious to the Jews and all other provinces. The Roman provinces were farmed out to individuals of wealth who paid large sums for the privilege of collecting taxes. They in turn gave jobs to smaller contractors who employed the lowest and most unscrupulous persons to collect from individuals. False charges, extortion, every conceivable trick was employed to procure graft. They seized property,

forbade the farmer to cut his grain, brought false charges of smuggling, in order to milk the citizens. It is no wonder the Jews looked with contempt upon the Publican. It was such a man from the lower class of tax collectors that Jesus called to follow him. What could he do about "a victim of circumstances?" How we enjoy using that expression. How fatalistic we become as we survey a difficult situation! Matthew saw that he was in it up to his neck. He was involved in graft—the tit-for-tat system of political favor which is the central weapon of the "boss" and the basis for corruption. "I am not my own boss. I am a victim of the system," Matthew might well have said.

No doubt things looked pretty hopeless to Matthew and his kind if by this time he had any conscience at all. And he did have. Let us look at Matthew's experience.

Jesus mingled with these men of whom Matthew was a type and companion. Many publicans and sinners came and sat down at a feast with Jesus. And when the Pharisees saw it they were quite put out. What kind of a man could this Jesus be to sit down and fellowship with these low fellows? We have been asking ourselves that question ever since. Here lies the significance of the Gospel. He gives the answer, "They that be whole need not the physician but they that are sick."

Christianity is essentially a missionary enterprise, a good will movement. It is easy to blame the church for neglecting to mingle and live with the people of the slums. The more spiritually sensitive a man becomes, the harder it is to live with the spiritually coarse and hard. Yet here lies the hope of our present situation. Those of us who are under the influence of Jesus must live with and for those who are morally sick—without becoming diseased ourselves. This is the tremendous and saving paradox of Jesus' ministry. He could live with Publicans and sinners without becoming like them. He could make them love Him. He could become one with them until they wanted to be like Him. This becomes, the more we think of

it, the real secret of Jesus' successful ministry, then and now. Without scolding, preaching, condemning he lived with them on a man to man basis until they learned to love and admire Him. He was deeply interested in them personally. There was nothing superior in his manner but something very superior in his life, conduct and ideals. When they saw that he would do anything for them as a friend then came the knowledge that they could not stay in his company and do the old things. An irresistible power drew them away from the old into the new.

One with the Publicans until he became indispensable and then the decision is made—He (Matthew) arose and followed Him.

We may discover certain traits of character in Matthew the Publican which are in good and bad men. Forces which must unite and concentrate in an upward tug.

There was something decisive about Matthew. He was in the habit of making decisions. A glorious habit to form. As a tax-collector his judgments were necessary. He learned how to make up his mind. That he was doing this for a mean, selfish purpose is just a case of misdirection but he had formed the habit of making clear cut decisions. There were no doubt unsuccessful Publicans—those who did not learn how to make decisions. Not so Matthew. I would much rather make a few wrong decisions in life than not to make any. The world always despises the irresolute and the indefinite.

Another factor was his willingness to grapple with this question of what to do with the moral revolutionist, Jesus. Who are the people you lose patience with most readily? The reluctant and unwilling. Matthew will always be known for his intense willingness to break from the old.

Finally, Matthew, taking only his pen and ink, followed through the contemplated change and gaining in knowledge and understanding of our Lord—he followed him unto the end. The Gospel of Matthew is a fitting memorial to that kind of a life. Using all the old traits for a new and holy way of life. That is the meaning of conversion.

OUTLINES

Redeemed Through Christ

Isa. 35:10.

ISAIAH, the evangelical prophet, promises the person and kingdom, the glory and triumphs of the Sons of God. His preaching introduces a favored people, the "ransomed of the Lord."

I. Ransom means a price paid for deliverance, the escape from evil. In the figurative

language of Isaiah, we are shown our spiritual and moral short-comings through familiar physical ailments.

a. Blindness: lack of insight into God's purposes and blessings.

b. Deafness: refusal to listen to the prophets of God, and indifference to their admonitions.

c. The lame: stumbling along under a burden of sin in silly and stubborn resistance to God's love.

d. The dumb: those who raise no voice in the spreading of God's message of redemption.

II. Ransom not paid in silver or gold. These highly favored people are bought by the life and love of Divinity. They have turned their gaze away from the "wilderness, the parched ground, the habitation of lions and beasts of prey." Instead they employ their new freedom in devout, obedient and believing adherence to God's commandments. "Their eyes are opened," "they walk in His sight," "the ears of the deaf are unstopped," "the tongues of the dumb sing." "The wilderness and solitary places are made glad, instead of the thorn and thistle, there is the rose," the bright flower of grace.

III. The Ransomed return "home," with songs of joy and gladness. Zion, the home of the redeemed is clean and pure, exposed fully to the eye of God, no wonder they come with exultation. They sing because of the rescue from the wilderness. "Floods for the dry ground" are promised, not only to the grown followers, but to the children as well.

IV. The number of the Ransomed shall grow like the grass and willows by the water courses, through the power of the Holy Spirit. God awaits the appeal for grace, and He showers blessings upon us in return. "If ye then being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him."

The Cross in Our Life

The Cross and the Sinner, Isaiah 53:5.

The Cross and the Sufferer, Matt. 8:17.

The Cross and the Social Order, Psalm 74:4-5.

The Cross and the Christian, Mark 8:34.

The Cross and the Centuries, I Cor. 1:23.

The Cross and the Conquest, John 12:32.

The Cross and Eternal Life, John 20:17.

and

Words from the Cross

"Father forgive them." Luke 23:34.

"Today thou wilt be with Me in Paradise." Luke 23:43.

"Behold thy Mother." John 19:26-27.

"Father, why hast Thou forsaken Me." Mark 15:34.

"I thirst." John 18:28.

"Into Thy hands, O Lord." Luke 23:46.

—The Rev. Martin J. Hoeppner, Buffalo.

The Lord a Sun and Shield

Psalms 84.

I. A sun to His people—

a. To encourage and reveal. Man can find no answer to life himself.

b. To warm, enhearten and cheer True Christianity is joyous and hopeful.

II. A shield to His people—

a. Against the forces of temptation and malice.

b. In time of sorrow.

c. In time of joy and success.

III. An answer to all our Needs—

a. He provides every needful blessing. Too much worldly goods not always a blessing.

b. He endows us with capacity for spiritual growth.

c. He promises His followers Eternal Life.

LENTEN VERSE

GEORGE W. WISEMAN

The Repentance of Peter

Without the High Priest's Court with aching heart,

His sturdy shoulders bent, eyes wet with tears,

The man that once his Lord had called a rock,

Is seen alone in prayer as daylight nears.

The night before within an upper room,
In vibrant tones was heard his boastful cry,
That though all others should forsake their Lord,

He would not flee, be faithless or deny.

He felt so sure that he would not succumb
To sins his Master had in sorrow bared;
His trust was all in self and not in Christ;
He faced life's greatest crisis unprepared.

How easy when within an upper room
Securely closeted with loyal friends,
To lightly view the hours yet unmet,
Alone, where Satan reigns, when night descends.

Yet 'ere the next few hours ticked away,
And evening shadows fled the coming light,
That boastful soul had thrice denied his Lord,

And transferred to his heart and pall of night.

His faithless act, his Master's look of love,
Revealed at last the man that lived within;
For years his vision scanned the world and self,

But did not pierce the realm of harbored sin.

With pride subdued and boastful spirit gone,
He slowly knelt and prayed in agony;
Thus changing common soil to holy ground,
And making it his own Gethsemane.

And now as daylight hails the coming day,
In his repenting heart a fairer morn,
Unseen by human eye steels o'er his soul;
And in its blaze of light a saint is born.

The Remorse of Judas

"What have I done, Oh Lord, what have I done!"

How little did I think awhile ago
When talking with those crafty Pharisees,
That I so soon would drink this cup of woe!"

It all seemed simple then—an easy thing,
To place you in their hands, and then to flee,

My heart was stung with hate, my eyes were blind,

I could not see that doom awaited me.

I thought of naught but self and wounded pride,

I craved for place, I yearned for gleaming gold,

Alas, how costly has that bargain proved—
It was not you, it was myself I sold!

And now forsaken by both God and man,
Alone with sins I must forever face,
I think of days when peace dwelt in my heart

And know that now remorse sits in its place.

A vulture swoops from out the darkened sky,

My nerve is gone, I struggle hard for breath,
I thought that what I did would bring me life,

And now, too late, I know it brought but death!

Death! Death! Oh Lord, that awful word of doom

Keeps ever pounding on my wretched heart,
The swooping vulture catches up the strain
As if it knew that life and I must part!

"What have I done, Oh Lord, what have I done!"

If from myself I could forever hide;
But no, death only offers me that hope,
By morn yon vulture will be satisfied!

The First Easter

Throughout the night with heavy heart I waited

To catch the first faint rays of coming dawn;
It seemed as though an age passed in the
darkness,
An age from which all hope had fully gone.

Still vividly I saw beyond the garden
The three dark crosses stamped against the
sky;
How could I help but feel that with His
passing
Jehovah, God Himself had passed us by!

Dawn came at last and with some friends I
journeyed
To see once more our Saviour, but instead
An angel met us with this joyous message,
"The Lord is risen whom you mourn as
dead!"

A moment passed. We stood there staring,
speechless;
A moment only, yet in that short space
The world completely changed. Light swal-
lowed darkness;
All nature joined to praise God's act of
grace.

Gone now the grief, the bitter disappoint-
ments;
Gone are the fears that filled my troubled
breast,
Like music falling softly from the heavens
Came inward peace that set my soul at rest.

Throughout the day I hastened with the tid-
ings,
And as I talked men heard with bated
breath,
How God had used the cross for our Salva-
tion,
The resurrection, triumph over death.

girl 12-years-old, would you get out the pat-
tern for airplanes? Would you use the design
for a boy's hat, and expect to have it suit the
girl? Would you use the pattern for an out-
door suit, if you expected to fashion a graduat-
ing dress?

What about patterns for other things we do?
Some boys and girls I know want to be like
their fathers or mothers, some want to be like
a teacher whom they love. They use anyone
they admire and love as a pattern for their
own conduct and development. Some young
people try to pattern their lives after a favor-
ite motion picture actress; some pick gang-
sters and gunmen as patterns to follow. When
we read about the great number of young
people who come out wrong and get into
trouble, we know they just missed selecting
the right pattern. Few boys or girls want to
become thieves, liars, or drunkards, but they
just turn out that way, because they miss get-
ting the right pattern to work on.

In homes where parents are interested in
seeing children grow into fine, useful men
and women, the parents help the little boys
and girls in their choice of patterns, and they
see that the pattern is kept before them. Chil-
dren who go regularly to Sunday School learn
about patterns that may be used safely; boys
and girls who belong to scout organizations
learn what kind of patterns to choose, so the
right kind of character will develop.

Patterns seem to be necessary to all of us,
in all of our work, but they are most impor-
tant in building our own lives. The character
we build for ourselves will make or break us
later in life. In our lessons for today, we
learn about the one perfect pattern for us
to follow in all of our active doings, a perfect
patterns for little boys and girls, big girls and
boys, while we live here and after we are called
away from here. Who is that pattern? (Have
members of group read Matt. 4:18-20. Matt.
5.)

Here God tells us what kind of pattern we
should follow in making ourselves into the
right kind of boys and girls. Some parts of
the pattern are pretty exacting, and many of
us will not be able to follow it all the time, but
we must not put it away where we lose sight of
it. If we keep it before us, look at it often,
think about it as much as we can, make im-
provements here and there, we shall win out in
the end. You make mistakes in building toys
or compositions, but you just pull it to pieces
and start over again. God will help us erase
the mistakes we make in our own lives, if we
really want him to, and when we begin anew
we can work around the old mistake, and do a
better job. This particular pattern is not to
keep in books that we never look at, or to hang
on the wall. We must keep it in our minds,
think about it and work according to the pat-
tern.

JUNIOR PULPIT

Patterns for Tim, Phillip,
Joan and Little Sue

*(Speaker have up-to-date pattern for girl's
costume, a design for 1938 hat, design for
model airplane, and any others that may occur
to you. Display and identify all of them, with
the active help of the children.)*

A PATTERN or design seems necessary, if
we plan to make a costume, a hat, a toy,
a shoe. What do we use the pattern for?
Suppose you want to make a costume for a

Blue and Gold

(Speaker have series of weather forecasts. Ask children to read them. Have barometer if possible, have audience determine its function.)

THE weather is something we all must experience, there is no getting around that, and we can't do anything to change it, even though it doesn't suit us. If it rains a long time, or too much in a short time, we may lose our property or our lives even, but we can't stop it. If it blows hard—hard enough to make it exciting or even dangerous for us, we can try to get away from it, but we can't stop the wind. When it is too hot, we try to find a cool spot; when it's cold, we try to find a warm place; when it's wet, we try to find a dry place, and so on.

Now we can find stories in the Bible that tell us people felt the same way about sin and evil in the world at one time. They knew it was here, that every man or woman, boy or girl was likely to disobey the laws of God, but they didn't know how it could be changed. There were men who tried to do something about it. They were called prophets, and although they were born and raised among the ordinary people, they tried to tell people how to put an end to doing wrong.

One prophet—he is known as Isaiah—tried to teach the people of his race by likening sin and evil to the sickness and misfortune of members of their families, hoping they would understand how serious it was. Those who would not listen to God's word, he likened to deaf persons; those who lived in sin and were therefore unable to make progress as he felt

they might, he likened to lame persons, stumbling along. After he had told them about the handicaps of sin and the wrong they were doing, he tells them about a change that will come if they accept the Word of God as a guide. Let us read what he says in the book of Isaiah, chapter 35. *(Let children read verse by verse, and explain meaning of figurative phrases.)*

During the present season for Lent, we have learned from the teachings of Jesus, that the things Isaiah promised are coming to pass. People had listened to prophets for many years, but they did not take it seriously. They just went on in the old way, accepted it all just as we accept the weather. Even when Jesus told them that He is the Son of God, and was not guilty of the wrongs they accused Him of doing, they didn't believe it. They did not believe that He could rise from the tomb, as He said He would. People who see no hope ahead become pretty blue and discouraged, and many think nothing matters much. It is just like when the whole sky is clouded over with dark storm signs, and we begin to wonder what will happen next. Have you ever seen such a sky? Most of us have, and while we all hope for the best, we try to get to a safe place. Then suddenly the sky clears, the blue of the heavens shows through, and we get a glimpse of the golden sun, and everything seems changed. That is just the way the Bible describes the presence of Jesus, after He had risen from the tomb. Those who had mourned His death on Friday now hurried from one to another to spread the glad news, all was blue sky and golden sunshine again. This joy and gladness and hope has come down to us.

CHOIR AND CONSOLE

PRELUDE

Angelus	Massenet
Spring Song	MacFarlane
Adoration	Gaul
Temple Prelude	Petralli
Easter Dawn	Claussmann
Chorus Magnus	Dubois
Paques Fleuries	Maily
The Palms	Faure
The Resurrection Morn	Johnston
Christus Resurrexit	Ravenello

ANTHEM

Adore and Be Still	Gounod
I Will Lift Up My Soul	Gillette
Jesus, the Very Thought	Schmeck
They Have Taken Away My Lord	Stainer
Saviour, When Night Involves the Skies	Shelley
All Hail, Thou Blessed Morn	Spencer
By Early Morning Light	Reimann
Awake, Thou That Sleepest	Stainer
Ride on, Ride on	Candlyn
Fling Wide the Gates	Stainer

OFFERTORY

Andante	Spohe
Offertory in F	Batiste
Andante	Lacey
Andante Religioso	Gillette
Springtime	Grieg
Easter Morn	West
An Easter Pastorate	Manney
Easter Offertory	Loret
Christ Triumphant	Yon
Chant du Soir	Hackett

POSTLUDE

Gloria in Excelsis	Mozart
Allegro	Kroeger
Easter Alleluia	Otterwalder
Easter Day	Loret
Recessional	Urteaga
March Pontificale	Lemmens
Te Deum Laudamus	Claussmann
Stabat Mater	Lemaigre
Hosannah	Dubois
The Strife Is O'er	Handel

ILLUSTRATIONS

WILLIAM J. HART, D.D.

God's Trumpeter

I Cor. 15:52. "For the trumpet shall sound, and the dead shall be raised."

Preaching an Easter sermon, the Rev. Dr. T. Dewitt Talmage:

"When Lord Nelson was buried in St. Paul's Cathedral, in London, the heart of all England was stirred. The procession passed on amid the sobbing of a nation. There were thirty trumpeters stationed at the door of the Cathedral, waiting for the signal, and when the illustrious dead arrived, these thirty trumpeters gave one united blast, and then all was silent. Yet the trumpets did not wake the dead. He slept right on. But I have to tell you, what thirty trumpeters could not do for one man, one trumpeter will do for all nations."

Easter's Supreme Message

I Cor. 15:20. "But now is Christ risen from the dead."

He is risen.

For me this is the message of Easter. And while it underlies and undergirds the entire structure of Christian faith, while it is the most profound theological element of our religion, it has a warmth in its personal application, and intimate tenderness, that makes it a balm of Gilead to a wounded spirit and a song in the night of a sorrowing soul.

When we stand beside the graves of our departed, while winter winds of death blow chill about us, we have the promise of another springtime, for He is risen. We know that, as blossoms bud and bloom and fade, then lift their heads again in fairer forms, so we shall rise. That when at last we close our eyes upon these scenes and fold our hands from toil, we do not die, we pass from work to greater work. Because He lives, we shall live also.

Jesus Christ is *not* a dead king. In spite of time and change, with all the ardour of those years when faith first came to build an altar in my heart, I answer all my doubts and silence all my fears, with "He is risen!"

He is the Living Lord.—*Dr. Daniel A. Poling.*

Intimation of Immortality

Psa. 23:4. "Yea, though I walk through the valley of the shadow of death, I will fear no evil."

A veteran nurse (quoted in *The American Magazine*): It has always seemed to me a major tragedy that so many people go through

life haunted by the fear of death—only to find when it comes that it's as natural as life itself. For very few are afraid to die when they get to the very end. In all my experience only one seemed to feel any terror—a woman who had done her sister a wrong which it was too late to right.

Something strange and beautiful happens to men and women when they come to the end of the road. All fear, all horror disappears. I have often watched a look of happy wonder dawn in their eyes when they realized this was true. It is all part of the goodness of nature and, I believe, the illimitable goodness of God.—*The Reader's Digest.*

Easter's Mighty Reality

Micah 7:8. "When I fall, I shall arise."

These were the two facts of that first Easter—a garden and a grave. One symbolized life, the other death. One suggested sunrise, the other impenetrable night. One re-enacted the first scene in the cosmic drama, the other the curtain of that drama.

Against this background Easter asks whether the tomb explains life, or life the tomb. Look at the latter and death seems supreme. Look at the former and life seems supreme. Easter does not solve the mystery. But it points to the greater fact over the lesser fact. Easter sets forth in poetry, in music, in symbolism man's testament of beauty. Here is the last will of natural and moral grandeur, the priceless legacy of earth's loveliness and man's sublimity—There shall be no death!

These are the elements which draw the throngs to the churches on Easter Sunday. Here is the springtime which follows after Winter, the stars which pierce the blackest night, the flowers which wrest color and fragrance from the soil, the whisper that comes as we stand by a quiet, loved form, the recoil of the soul against injustice, the majesty of a man who was not afraid of death. Blended by an art as old as religion itself, these elements produce a festival of life eternal, a festival which annually challenges atheism, pessimism, materialism and despair.—*From an editorial in The Observer-Dispatch, Utica, N. Y.*

"Pity-the-Neighbors Committee"

Mark 12:31. "Thou shalt love thy neighbor."

The Chinese have a strikingly original way of bestowing names and titles. For example,

a relief committee was formed by the staff of Wuhu Mission Hospital. Anglo-Saxons would probably have called it a "Relief Committee." But that prosaic name would have lacked the poetic appeal found in the name given by the Chinese, for they called it "Pity-the-Neighbors Committee." Beautiful and appropriate and expressive of the object!

Helen Keller's Faith in Immortality

Phil. 1:21. "To die is gain."

Helen Keller, blind and deaf, at the age of fifty-seven, had an operation at Rochester, Minn., in October, 1937, for the removal of a gall bladder. George Spaeth, in recording the event, wrote thus:

"But now I am glad it is over," she said through her interpreter for 23 years, Miss Polly Thomson. "I have no fear of death. I had no fear when they wheeled me into the operating room, although it was a new experience. I could feel the vibrations from the doctor's confidence."

To Miss Keller it was just another step along the way. Her faith in the supreme is implicit. When death does come she feels she will step into another room, a much brighter, more pleasant room, a room into which her afflictions cannot follow.—*The Watertown Times.*

Aged Trees

Psa. 14:1. "The fool hath said in his heart, There is no God."

I stood recently in the great redwood forests of California and looked up at the giant Sequoia trees. They are the oldest living things on earth.

One tree is estimated to be 3,800 years old. It was growing there when Abraham left Ur for the Chaldees. It was many centuries old when Moses led the Children of Israel out of Egypt.

It had been growing for a thousand years before Rome was founded and almost 1,500 years before Socrates drank the hemlock. Almost 35 centuries of its life had passed when Columbus discovered America.

Still it stands today in silent majesty, having outlived the storms of centuries and millenniums. It is the silent irrefutable witness to the fact that nothing is so persistent as life, and that God the Creator is above the God of living things.

And how, I kept asking myself, can a man look at this mute witness of the persistence of life and still say there is no God and personal Creator behind that life.—*Earl L. Douglass, D. D.*

God's Tower of Light

John 1:9. "That was the true light."

During the Empire Exhibition in Johannesburg, South Africa, large crowds gathered every evening to see a great beam of light

TOWER CHIMES FOR MEMORIALS



"Just at six o'clock, my boy, you will hear the Chimes and every time you hear them, Son, I want you to think of your dear Mother, in whose memory they were erected . . . Let the voice of the Chimes be her voice to you . . . Let her ideals be yours and as the Chimes peal out the beautiful, sacred old melodies, I want you to keep ever before you the teachings of her who bore you and whose memory you revere. And if you grow up in the way that she would have wanted, I shall be content."

The World's Finest Carillons are built in America by J. C. Deagan, Inc., Chicago, U.S.A. Available for as little as \$6000.

J. C. DEAGAN, INC., CHICAGO

thrown into the sky. It was a 3,000-foot beam lit by a 14,000,000 candle-power beacon. But although the people went there to see it, no one saw it. For the engineers who had erected it had not calculated on one thing—the Johannesburg climate. They had erected a tower, 150 feet high, which they called the Tower of Light, from which they hoped to send out a beam which would be visible for 100 miles. But owing to the very purity of the Johannesburg air no one could see it. There was no humidity, no dust, no clouds for the light to be deflected against. And the light, as the scientists have explained, striking no object, is invisible. That is the significant fact to remember, that light, when it strikes no object, however powerful it may be, is invisible. So the most powerful light ever erected in South Africa was invisible.

God set up His Tower of Light in the world when he sent His Son to the world. And His is the most powerful light which has ever shone among men. His beams are capable of spreading to the ends of the Earth. Yet, the very light of God in Christ may be invisible to men. Unless it is caught and reflected by the lives of men, it will be invisible. "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven."—*From "Incidental Light" by the Rev. R. Oswald Davies, Manchester, England.*

Cascading Lights

John 1:4. "The light of men."

In Philadelphia, as in other cities, our traffic signal lights are cascaded, so that I often ride without interruption down Chestnut Street from Sixty-second to the center of the City. I can see many red lights ahead of me, but if I am traveling at the proper speed, they turn green before I reach them.

God's providences are like that. We seldom have a clear course for a long stretch ahead of us. But the way opens as we go forward. Divine provision for our needs is provided a day at a time, like manna in the wilderness. Our Red Seas open at our feet only as we approach them.—*W. T. Ellis in The Christian Herald.*

What Brings Them Home?

Gen. 8:8. "He sent forth a dove."

On August 15, 1931, a homing pigeon was released in Arras, France, to find his way back to Saigon, Indo-China, 7200 miles away. He arrived at his destination just 24 days after his take-off, completing the longest homing pigeon flight ever recorded. Previously, the world's record had been claimed for a bird that found his way back to Brooklyn from Caracas, Venezuela, 2200 miles away. An Army pigeon flew from Vanceboro, Maine, to San Antonio, Texas: 2100 miles.

Such marvels of instinct and stamina are frequent, yet we know little more about the mysterious force that guides the homing pigeon than was known to the ancient Greeks, who conveyed the names of Olympic victors to their various cities by pigeon post.—*John F. Vance in the Scientific American (Condensed in The Reader's Digest).*

A Statesman's Prayer

I Kings 8:28. "Have thou respect unto the prayer of thy servant."

Elihu Root, one of America's great statesmen, who held an important position in the leadership of the nation, presided over the New York State Constitutional Convention in 1915. When the chaplain failed to appear at a morning session, this Presbyterian layman stepped to the front of the rostrum and offered this opening prayer:

"Almighty God, we pray to Thee to guide our deliberations this day. Make us humble, sincere, devoted to the public service. Make us wise, considerate of the feelings and opinions and the rights of others. Make us effective and useful for the advancement of the cause of peace and justice and liberty in the world. For Christ's sake. Amen."

CHURCH AND SOCIETY

J. J. PHELAN, D. D.

Fadeless Easter

II Tim. 1:10. "He has taken away the power of death."

God has always been revealing Himself to man, and the paragon of all revelations was the Resurrection of His Son. But proud, sinful man, grimly refuses to accept any revelation of God as final, authentic and divine. To a believer, however, Christ's coming forth, proclaims to the world, and for all time, that Love is stronger than Hatred and Death: and that even the grave cannot hold forever, an undying and unconquerable spirit. But cynical man says, "Your Christianity has been on trial for 1900 years, and it hasn't conquered the world yet." True, but what worlds has man "conquered?" Our America was once an untapped land of virgin soil and of actual and potential resources. But many Americans died of starvation upon that same soil. Consider the world of education, how broad and inclusive, but who has "conquered" even a segment? In the worlds of music, art, science, the trades and professions, who has advanced even halfway to the top? Christ never lost a campaign. He who brought "life and immortality to light" brought innumerable other blessings. He brought not only a better knowledge of God, but a better knowledge of ourselves.

Illustrate BIBLE LESSONS with PICTUROLS!

Churches and schools, in rapidly growing numbers, are using Picturols to visualize Bible lessons, hymns and sermons. These convenient strips of 35 mm. film containing a series of 40 or more pictures are compiled by prominent authorities and are supplied either with captions or a separate manual explaining each view. They are light in weight and easy to use.



*S.V.E. Picturol Projector
Model F*

They can be projected with an S. V. E. Projector onto a screen, producing an image of practically any size desired. Write for list of Religious Picturols and Filmstrips and the S.V.E. Projector catalog!

Society For Visual Education, Inc.
Dept. 4EH, 327 South La Salle St., Chicago, Illinois

REVOLUTIONARY RELIGION

By Roger Lloyd

A timely discussion of the conflicting interests of Fascism, Communism, and Christianity. The author's strong conclusion is that "Christianity has the weapons to set the world free, to achieve the authentic revolution." \$2.00

THY KINGDOM COME —BUT NOT NOW

By Margaret Slattery

A popular teacher and lecturer discusses, in a unique presentation, the procrastination of well-meaning Christians. She shows clearly the basic problems to be faced in building a better world, and indicates the Christian way of overcoming them. \$1.50

What Has Christianity to Say?

By F. R. Barry

Has it a message for this day of iron? Canon Barry answers with a resounding affirmative. \$2.00

HARPER & BROTHERS

HAZEN BOOKS ON RELIGION

● "Something brand new in the religious publishing field and a thing desperately needed, presenting scholarly, compact, brilliantly written books, by some of the first scholars in the religious field, done in a way that can be widely read and appreciated."

—Professor Halford Luccock, Yale University.

● Written especially for people who are intelligently interested in the problems of Christian living, but who are without technical training in philosophy or theology.

CHRISTIANITY—AND OUR WORLD

John C. Bennett

JESUS

Mary Ely Lyman

GOD

Walter M. Horton

RELIGIOUS LIVING

Georgia Harkness

TOWARD A WORLD CHRISTIAN FELLOWSHIP

Kenneth Scott Latourette

PRAYER AND WORSHIP

Douglas V. Steere

THE CHURCH

George Stewart

Boards, 50 cents each

NEW OCCUPATIONS FOR YOUTH

T. OTTO NALL

● Designed to aid young people in choosing a vocation, it offers interesting and pertinent information about an unusual list of occupations through a series of interviews with young men and women already successful. The material is deliberately written to create enthusiasm for further study of the vocations described. More than a textbook about occupations — a series of glimpses into the lives of interesting and successful people who believe in their jobs. 192 pages. Cloth, \$1.75

CREATIVE PIONEERS

SHERWOOD EDDY and KIRBY PAGE

● Fascist and communist youth challenge us with the claim that they are building a new social order. Cannot the youth of Democracy realistically build yet a better world?

● A challenge and a practical aid toward building a new society on the frontiers of industrial relations, the co-operative movement, the political movement, race relations, and socialized religion. Rich in suggestions to the student facing the choice of a life work, it tells where to go, whom to see, and where to write for information.

161 pages. Cloth, \$1.50

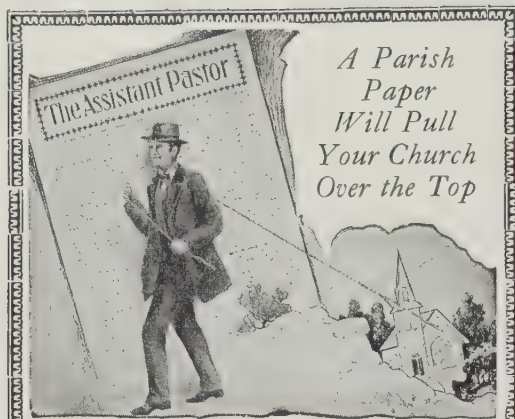
Special student edition, paper, 50 cents

ASSOCIATION PRESS

347 Madison Avenue

New York

Or Your Bookstore



A Parish Paper Will Pull Your Church Over the Top

A PARISH PAPER competes with the movies, the automobile, the Sunday newspapers, with golf, and beats them decisively. In no uncertain fashion, it brings out your congregation to listen to the sermons you prepare with painstaking efforts. It fills the Sunday school and keeps it filled. It brings in new members and workers for every phase of your church's activity.

It helps you mightily to get your members into that mood and spirit that fills, and more than fills, your church treasury.

These things it does, and helps you knit your congregation into a live, happy, working unit. It fills the treasury. If you follow our plan it doesn't cost you or your church a cent.

Send for free samples and particulars.
The National Religious Press, Grand Rapids, Michigan.

Exp. & H.R.: April

Twenty-Eighth Annual SUMMER SCHOOL OF THEOLOGY

June 27—July 14

AUBURN THEOLOGICAL SEMINARY
and
THE COLGATE-ROCHESTER DIVINITY SCHOOL
at Auburn, N. Y.

Gaius Glenn Atkins

Oren Huling Baker	Henry W. Luce
Albert W. Beaven	Harry S. Mason
John C. Bennett	Justin W. Nixon
Frank Otis Erb	Harry Lathrop Reed
Paul Bentley Kern	Howard V. Yergin

Write for particulars to

President Paul S. Heath

AUBURN THEOLOGICAL SEMINARY

Man's personality is worth more AFTER the Resurrection than BEFORE.

Anti-Easter "Business"

Matt. 5:21. "Whoever murders will have to answer."

Which of these historical documents attest innerrancy and immortality? 1. Secretary Lansing's Message to President Wilson (Sept. 6, 1915) urging abandonment of our "spirit of neutrality" to protect war orders, business (big and little) and investments abroad. 2. Ambassador Page's Letter from London to President Wilson (March 5, 1917) pleading for an extension of credit to the Allies. Behold the plea. "All the money would be kept in the United States. We could keep on with our trade and increase it . . . and after the War, Europe would purchase food and an enormous supply of materials . . . We could reap the profit of an uninterrupted and perhaps enlarging trade. It is not improbable that the only way of maintaining our present pre-eminent trade and averting a panic is by declaring war on Germany." 3. Pitted against this questionable, if not nefarious, anti-Christian philosophy is the Sinaitic Code, Sermon on the Mount, and the anti-military policy of a Christian group nicknamed "Quakers."

Soul Erosion

Gen. 3:8. "And Adam and his wife hid themselves."

Rom. 2:5. "Thy hardness and impenitent heart."

Mark 16:14. "He upbraided for unbelief and hardness of heart."

Soil erosion refers to the gnawing and wearing away of the soil—a kind of land disintegration, making it hard, uneven and unproductive. That's about all a real tenderfoot can define. But SOUL EROSION is another field. We know more of the latter, because we see so much of it. The wearing away of the soul through the erosive and corrosive power of sin is so common and universal in our national life—as to cause hardly any concern any more. Of course, we get "hot" today, but we cool off and compromise, tomorrow. We travel so fast that we become dazed. Many of us have been run over, flattened out and squeezed, so effectively, that there is little more than a grease-spot left. But "faith, hope and love" still survives, even though one-fifth of the population live at government expense—a job, a bonus, a pension, or a dole.

Post-Easter Doctrine (A)

Acts 17:17. "Discussions at the synagogue."

I Pet. 3:15. "A defense of the hope within you."

What a dearth of doctrinal preaching today? Why not begin a series of sermons after Easter, "The Intellectual Basis of Belief in a Personal God?" Review the following arguments: 1. The Cosmological—the world of order versus chaos. 2. The Metaphysical—

all change demands an Idea and Will—expressed only in a Person. 3. The Teleological—evidence of design toward rational ends. 4. The Eutaxiological—uniform order as the mark of Personal Intelligence, hence, moral laws and mathematical formulas. 5. The Ontological—the Perfect and Necessary Being in His nature, properties and relations to human beings and world. 6. The Moral—God as Author of Right Conduct, gives us moral laws, intuition and conscience. 7. The Historical—the footprints of God in History and Humans. 8. The Empirical—What man discovers, not through science, but through observation and experience.

Doctrinal Preaching (B)

Jno. 6:45 "And all men will be taught by God."

Doctrine can be made interesting, providing we are interesting. Continue the series of sermons, discussing The Attributes of God. Millions want both light and heat on these subjects. The themes are not intellectual

scarecrows. They deal with the very essence and substance of Divine Truth. 1. The Eternity of God—the Pre-existent One, who never began and never ceases. No break in time. 2. The Immutability—God as unchangeable, even from eternity. Changelessness has no suggestion of inactivity though. 3. Spirituality—Only that which is immaterial (without a body) is exempt from change. Spirit as monad, indivisible and unchangeable. Ceaseless activity is involved. 4. His Omnipotence—Power to do all things not contrary to divine perfection. 5. Omniscience—Knowledge of all things, both actual and possible. 6. Omnipresence—Presence of God in all His works. 7. Holiness—Moral excellence charged with infinite energy. 8. Benevolence—Concern for the well-being of His creation.

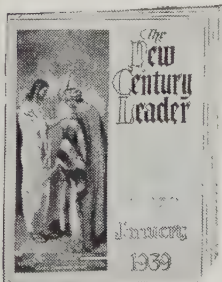
An Applied Easter

Matt. 9:17. "Put new wine into fresh wineskins."

Apropos to the above, we make no plea

What Of Your Stewardship?

Spiritual values in the Sunday-school are guarded by adults. Help your adults to be fine spiritual stewards. Give them publications that stimulate and challenge day-by-day Christian living.



*America's
Leading
Christian
Monthly*

The New Century Leader—for your leaders. It stands for progressive ideals in Christian living; offers complete, practical plans to teachers and executives; and includes the best features of a Christian monthly magazine. Price per quarter, 20 cts.

• All our Lesson Helps are true to the Bible, Christ-centered, and based on International Uniform Lessons. Mail coupon for samples and complete catalog.

• Send for free special catalogs of Mother's Day Helps and of Daily Vacation Bible School Supplies.



Adult Bible Class



rate per quarter, 13½ cts.

New Ideas!

The Adult Bible Class Monthly—a challenging, inspiring Lesson Help. Considers the great social, spiritual, and Christian issues of the day. Will vitalize your adult classes. Club

Most Popular!



Comprehensive Quarterlies. Teacher's edition (88 pages) contains a wealth of material that makes for superior teaching. Price per quarter, 7½ cts. Scholar's edition (80 pages) brings complete lesson notes, editorials, and articles.

Club rate per quarter, 6 cts.

DAVID C. COOK PUBLISHING COMPANY

25-D LINCOLN STREET, ELGIN, ILLINOIS

Gentlemen: Please send catalog, half-price trial offer, and samples of adult publications indicated:

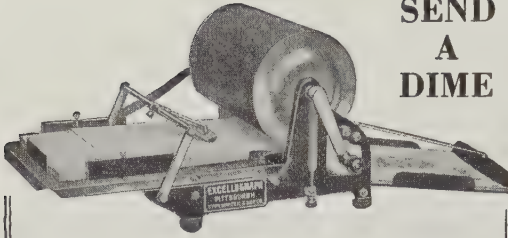
☐ New Century Leader ☐ Adult Bible Class
☐ Comprehensive Quarterlies

Also send ☐ Mother's Day catalog and ☐ Daily Vacation Bible School catalog.

Name

Address

City State



**SEND
A
DIME**

10 - CENTS - A - DAY - BUYS

**New No. 8 "Master DeLuxe
Automatic Feed "Excellograph"
Rotary Stencil Printer**

NEW Low Price—ONLY \$42.50

Other Models \$19.75 Up

Terms

Illustrated Folder Free

THIRD EDITION MINISTER'S MIMEO MANUAL
of hundreds of Bulletin and Church Art Designs to
trace on stencils, now ready for distribution. Limited
number. Now Only - - - - - \$5.00
Electric Light Excelloscope Stencil Art Design Tracer
Complete - - - - - \$7.50

If you have a Stencil Duplicator, give us name and
we will put you on Minister's Preferred Mailing List
for Specials, Presents, Advertising Favors, etc. You
will be pleased.

Or will trade in, or rebuild, your machine. Also
Typewriters.

Write Right Now for Illustrated Literature

Pittsburgh Typewriter & Supply Co.

Dept. K-10 336 Fourth Ave. Pittsburgh Pa.

Your HOTEL

• Make the Prince George your
headquarters when staying in New
York because of these features:

Convenient to the business centers
as well as to the shops and theatres.

Five restaurants serving delicious
meals from 85 cents. New England
dining room famous for chowders.

Unusual lobby for meeting friends
—largest in New York.

Room rates with private bath —

\$2.25 Single \$3.00 Double

Special Weekly Rates

Hotel

PRINCE GEORGE

Alburn M. Gutterson, Manager

14 East 28th Street, New York, N.Y.

for that type of religious thinking, which, under the pretentious garb of a smug, smirk and comfortable orthodoxy, automatically, closes its eyes to social ills and wrongs of life. This type of Pharisaical "spirituality"—Christ never rewarded. It is too much like "pouring old wine into old skins." With 1,500,000 major crimes committed annually in the States, not including petty offenses; with one major crime committed every TWENTY SECONDS; with 3,500,000 known criminals, ONE-FIFTH of whom are boys and girls under twenty-one years—a Social Theology might aid in putting new wine in new skins.

A Theistic Easter

Deut. 6:4. "Hear, O Israel; the Lord our God is one Lord."

Ex. 20:3. "Thou shalt have no other gods before Me."

We are not polytheists—we say. But we've met quite a few who could qualify as detheists, the worship of two gods, the one good, the other evil, whenever the urgency demands. This "Dr. Jekyll-Mr. Hyde" stamp of dualism suggests finesse in so-called preparedness for contingency," but what a plague to the House of Theism, Monism and even Deism. Although Detheism has many followers and the age may be negatively liberal or indifferent toward religion, there is not the remotest chance of Detheism ever supplanting Christianity and Monotheism, or even sitting in as accredited delegates to the Parliament of World Religions.

Lenten Speech

Matt. 12:36. "Every careless word men will have to answer."

Mark Twain has said, "The difference between the right word and the almost right word is the difference between lightning and the lightning bug." Insert in church calendar—we wish we knew the author:

"Boys flying kites haul in their white-winged birds;

You can't do that when you're flying words;
Careful with fire is good advice, we know;
Careful with words is TEN TIMES doubly so;

Thoughts unexpressed may sometimes fall back dead,

But no power on earth can kill them, when once they're said."

If the teacher of English and Diction, the Philologist and Linguist all insist on the proper choice and use of words, how much more is the demand of religion, that we be careful and temperate in our speech to each other and of each other.

Do you take time to pass on your suggestions and experience to other ministers in return for those you receive through The Expositor?

BOOK REVIEWS

THE COLT THAT CARRIED A KING

By Agnes Sligh Turnbull. Revell. 31 pp. Price not stated.

A tender and beautiful story of one Nobah who furnished the colt which Jesus rode in His Triumphal Entry into Jerusalem.

THE LIFE OF CHRIST

By Adam Fahling. Concordia Publishing House. 1936. 742 pp. \$5.00.

The author is pastor of Martini Lutheran Church, Detroit, and an active worker in the larger activities of the Missouri Synod. He has put an immense amount of labor into the preparation and writing of this book, in verifying data and arriving at historical conclusions, in the working out of the harmony of the Gospels which, it is stated, he rewrought and rewrote four times before composing the book. The volume is a large octavo and very attractively printed and arranged for the reader. The writer's standpoint, as he gives it, is that of a believer. "The existence of miracles, the verbal inspiration and the interpretation of Holy Scriptures according to the intended sense of the holy writers, are taken for granted." The text is divided into 27 chapters, beginning with The State of the World and ending with The Risen and Exalted Savior. The text is preceded by an 11-page harmony of the Gospels, notices of writers not Christian who have referred to Christ and were contemporary, and biographies of the four Evangelists. Appended are five pages of bibliography, notes on the only plates in the book which reproduce the five oldest codices, tables of the miracles, of the parables, the genealogy of Christ with notes, a graph of the family of Jesus, a discussion of the physical appearance of Jesus, a table of the Maccabean family, a note on the Course of Abia, a full-page view of the various dates assigned to the birth, baptism and death of Christ, and two full indexes, one of topics and the other of Scripture references. A map of the Holy Land appears between both front and last cover linings. The footnotes abound in references and useful elucidations. Altogether this ambitious effort ought to be a great help and boon to many Bible readers who would like to be students and feel the lack of a really full life of our Lord which is both scholarly, follows the Gospels closely, and is so arranged that one can easily locate and find a full treatment of every teaching and event.

—P.H.R.

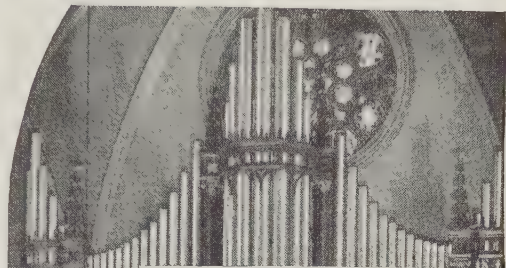
TEN ONE-ACT PLAYS

Selected and edited by Fred Eastman. Willett, Clark. \$2.00. 230 pages.

The use of the dramatic method in presenting religious truths is growing both in popularity and effectiveness. Mr. Eastman has gone through a great deal of material and offers here plays that are artistic in quality and powerful in effect. The value of the book is enhanced because the plays are chosen with groups in mind that must keep down the expense, and work under handicaps of inadequate equipment and settings. Helpful suggestions and directions are given with each play.

The plays deal with such subjects as war and peace,

Created FOR SERVICE and BEAUTY



ILLUSTRATED is the magnificent Wicks Installation in St. Alphonsus (Rock) Church, Saint Louis, Missouri. Its beauty of design and symmetry and its superb tone balance has been praised by scores of musicians. It is one of hundreds of similar fine Wicks instruments. Your inquiry is cordially invited.

WICKS ORGANS

Priced
from \$895
upward to
\$50,000

WICKS ORGAN COMPANY
HIGHLAND, ILLINOIS
DEPT. E

[E. STANLEY JONES']

The Christ of Every Road \$1.00

Entrancing and inspiring reading on
the verge of a spiritual awakening

AT THE BETTER BOOKSHOPS

THE ABINGDON PRESS

150 Fifth Avenue
NEW YORK

420 Plum Street
CINCINNATI

740 Rush Street
CHICAGO

Bible Poster Stamps
ATTENDANCE AWARDS
THAT TEACH
For Sunday School
And Bible Class

Stamp Album

ALBUM, 6 1/2" x 9 3/4"
16 pages and heavy durable Leatherette Cover with presentation envelope. 96 spaces, Bible verse beneath each. Albums 20c.; \$2.00 doz. Album and 96 Bible Poster Stamps 75c.

96 STAMPS
in full colors, gummed paper, perforated, size 1 3/4" x 2 1/4". Bible verse on back of Stamp shows proper place in Album. Packets containing 24 different stamps 15c. ea.; \$1.50 doz.

BIBLE POSTER STAMP CO.
239 West 28th Street, New York, N. Y.

HILLGREEN, LANE & COMPANY
Pipe Organ Builders
ALLIANCE, OHIO

Our firm has been established for forty years and has achieved a reputation for fair dealing and artistic Organ production. We are equipped in every way to undertake orders of any magnitude.

The Josephinum Church Furniture Co.
Dept. E, COLUMBUS, OHIO

Nationally recognized by leading Clergymen and Architects as manufacturers of church furniture indicative of artistic excellence and superior quality

Our Pews, Woodcarvings, Altars, Pulpits, Lecterns, Wainscoting, etc., are designed and executed with a precision and deftness to be found only in the true artist and craftsman.

Since 1884

Write for designs relative to your particular requirements



Font No. 3337

Buy from Exhibitor Advertisers who do their part in making your magazine possible.

loyalty, nationalism vs. religion, and the Christmas message.

There is a helpful article on "Religious Drama in the United States."—G. W. M.

•
"CONCERNING PREACHERS"

(What All Preachers Should Know) by Josiah Blake Tidwell, Professor in Baylor University, Waco, Texas. Revell, \$1.50. 188 pages.

Many have taken the opening verses of St. Luke as the justification for writing words of counsel to preachers. There are so many books of this kind that one wonders if another one can be justified. However, Dr. Tidwell has drawn from thirty-five years as a teacher of ministers, and offers helpful counsel. This is a rather complete book, dealing with the nature and function of the preaching office, the physical, intellectual and spiritual aspect of the minister's work, family duties, and the place he is expected to play in the community and among his own people. Thoughtfully read, it cannot fail to help answer many questions a young preacher, especially, often thinks about.

—G. W. M.

•
YOU CAN FIND GOD

By Edward Shillito. Willet, Clark. 165 pages. \$1.50.

This is an aggressive, plain and positive message that sticks to the theme from start to finish, and delights the earnest reader with its attractive style and its intriguing argument. It is written by a man who knows both God and human life, and finds the latter unbearable without the first. Dr. Shillito is a scholar. His appeal is not less to the heart than to the mind. And the mind to which his appeal is directed is the man of affairs, busy with the intricate matters of modern life, wanting all the help to be had, and yet unconcerned about anything that has not been tested by the age in which he must live and work. The minister will probably find ideas for a dozen sermons in any of the chapters, and especially for the one entitled, "Finding Him in Church." You can find God. But do you really want to find Him? If so, you will. He also is seeking you. What if you do Find? Such is the pathway along which the author takes you in this delightful book.—G. H. N.

•
MEDITATIONS FOR THE SICK

By Russell L. Dicks, Willett, Clark Co. 113 pages. \$1.00.

One of the pastor's difficult but important tasks is visiting the sick and shut-ins. A man who has himself had a long period of illness followed by four years of visiting the sick in Massachusetts General Hospital in Boston ought to have something to say that should help. The author has written more than a score of brief essays using much excellent devotional material such as scripture, prayers and poems.

The book is written to be left with the patient in the sick-room. Its chapter headings include, "For One Who Has Never Been Sick," "For One Who Cannot Sleep," "The Night Before an Operation," "For One Who is in Pain," "Being Taught Through Suffering," "For One Who Is Lonely," and many others. These meditations are meant to meet the sick person at the crossroad of his illness and lead him to a better attitude. Send a copy to your friend who is sick.—C. F. B.

•
HORACE BUSHNELL AND RELIGIOUS EDUCATION

By A. J. William Myers, Ph. D., Manthorne & Burack. 177 pages. Price \$2.00.

Horace Bushnell's "Views of Christian Nature" was revolutionary for its time. It created a storm of con-

controversy. He maintained as his central theory that, "A child is to grow up a Christian and never know himself as being otherwise." The book was condemned and withdrawn by the publishers. His theories have since been accepted.

Dr. Myers deals with Horace Bushnell and his influence upon Religious Education. He has shown him as a man of broad, Christian, scholarly, prophetic interests and spirit.

This is not a Biography but a study of the influence of a pioneer upon a new field. Preachers, teachers and those interested in Religious Education will find it of interest and profit.—C. F. B.

HYMNS OF THE SPIRIT

Beacon Press, Inc. 581 pp. \$1.25, postage extra.

This hymnal has been prepared by two commissions from the Unitarian and Universalist fellowships working together in a common cause, and is intended for use by all religious liberals. The work contains 525 hymns and 374 tunes. Of these tunes 185 are more than one hundred years old, and 65 have been in use for over three hundred years. Hymns are here found which rarely appear in hymnals, and therefore ministers will find their library enriched by this book.

"Services of Religion," included in this volume, cover 166 pages. This includes such useful features as "Alphabetical Index of Prayers, Collects and Litanies, with Sources," and also "Topical Index of Prayers." Here may be found prayers for practically every occasion of public worship.

There is an "Index of Authors, Translators or Sources of Hymns," and also one on "Composers or Sources of Hymn Tunes." Valuable also is the "Topical Index of Hymns." No labor seems to have been spared in the desire to make this hymnal thoroughly complete and most helpful to clergymen, ministers of music and congregations.—W. J. H.

BEYOND TRAGEDY

Reinhold Niebuhr. Scribners. 306 pp. \$2.00.

Any book by this author is to be eagerly taken and carefully read. This book has its peculiar interest for it is a volume of "sermonic essays." The teacher stands in the pulpit. It was college and university pulpits from which the sermons were preached. These are not sermons to be picked up by anyone and preached from any pulpit. The book is "preacher material" to be read carefully and slowly digested. The fifteen chapters "elaborate in various aspects the central theme of Christianity's dialectical conception of the relation of time and eternity, of God and the world, of

MODERN BOOKCASES FOR THE MODEST BUDGET

Only \$12.75 FOR A



COMPLETE 3 SECTION
Lundstrom
ITS GROWS WITH YOUR LIBRARY
SECTIONAL BOOKCASE

Sold direct from Factory
on 30-day approval

Furnished in different materials, designs and finishes, imparting almost any desired effect. Write for Catalog E48 showing other new attractive designs at correspondingly low prices.

The C. J. LUNDSTROM MFG. CO.

(Established 1899) Little Falls, N. Y.
New York Showroom: 130 West 42nd St. (Tel. Wis. 7-8663)

LENT AND EASTER

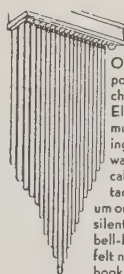
At this important religious season, use Woolverton bulletins, folders, post cards, collection envelopes and other promotional material for your Lenten, Palm Sunday, Holy Week and Easter services. Our large sample packet of lithographed and printed supplies sent free upon request. Write today!

BULLETINS

We have a complete series of appropriate bulletins for the Lenten season and Easter. Write today for samples and complete information about our bulletin service.

THE WOOLVERTON PRINTING CO.
CEDAR FALLS, IOWA

Write us for quotations on your next printing order. We may save you money.



WALL MODEL
For Pipe Organs
and permanent
installations.

CATHEDRAL CHIMES WITH ELECTRIC ACTION NOW AVAILABLE TO ALL

Our new Chimes invention now makes it possible for you to add these high quality chimes to your pipe organ, Hammond Electric, reed organ, piano or other musical combination at an amazingly low cost. These chimes always remain an independent musical instrument. They can be attached to any part of the auditorium or building. Beautiful in design, silent in action, and possessing clear bell-like tones these chimes fill a long felt need. Send for free descriptive booklet. No obligation whatsoever.

Low convenient terms if desired
MAAS ORGAN COMPANY, Ltd.
3015 CASITAS AVE., Los Angeles, Calif



PORTABLE MODEL
For Hammonds, Pianos,
Reed Organs,
HOME, ORCHESTRA, Etc

OUR POLICY: Factory to you direct means LOW COST

TO-DAY

*A Fitting Remembrance
at Easter-Tide*

An appropriate gift at this season of great spiritual significance is a subscription to TO-DAY, bringing daily inspiration for personal devotions. 75 cents a year. Write for a sample copy.

The Westminster Press

925-E Witherspoon Building, Philadelphia



**PULPIT
FURNITURE
of
DISTINCTION**

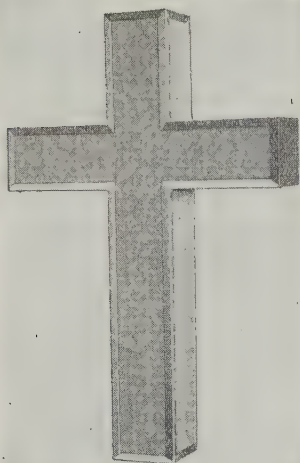
Complete Nine Piece Sets
17522 UPWARD

Send for Illustrated Catalog

J.P. REDINGTON & CO

Department 8

SCRANTON, PA.



ILLUMINATED CROSS

Constructed of ALCOA satin finished aluminum and white opalite glass. Complete, ready to connect. No rust or corrosion. Color permanent. Will last a lifetime.

Size—18 in. wide and 28 in. high, over all. 4 in. in depth and the upright and cross arm are 4 in. in width.

Price \$20.00
(delivery extra)

The Ashtabula
Sign Company
Dept. E
Ashtabula, Ohio

FOR THE LENTEN SEASON

EARLY PORTRAITS OF JESUS 50 cents

Katharine L. Richards Rockwell

An approach to the study of Jesus through the experience of his early followers . . . an excellent background for the study of Jesus in the light of present-day philosophies for living.

SEVEN PSALMS 50 cents

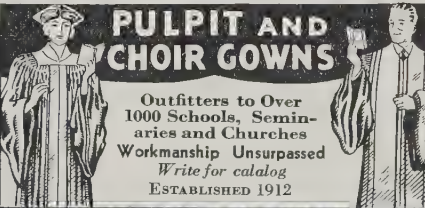
Adelaide Teague Case

The psalms for today—suggestions for study, meditation and worship.

THE WOMANS PRESS

600 Lexington Avenue

New York, N. Y.



PULPIT AND CHOIR GOWNS

Outfitters to Over
1000 Schools, Semin-
aries and Churches
Workmanship Unsurpassed
Write for catalog
ESTABLISHED 1912

MCCARTHY & SIMON Inc.
7-9 WEST 36th ST. N. Y. C.

"THE SANITARY" Individual Communion CUPS

Convenient, Noiseless and Sanitary

The individual communion service permits an impressive ceremony. We introduced individual cups. We make the finest quality of beautiful polished trays and supply thousands of satisfied congregations. Send for free Catalog with quotations.



SANITARY COMMUNION SERVICE

Box 396-Dept. E.

Rochester, N. Y.

To miss reading the advertisements in this issue of The Expositor may mean to miss the very information that you need.

nature and grace." A rich reward awaits the thoughtful and careful reader.—W. T. P.

MUST WE GO TO WAR?

Kirby Page. Farrar and Rinehart. 278 pages. \$1.00.

The volume bears the caption: "A book for men with a sub-title for women: Must American women send their sons to fight in Europe or Asia?" This is the most comprehensive book to be had on the war-peace question by the man known to the reading public as the outstanding spokesman for Pacifism in America. The readers who sympathize with the well-known views of Kirby Page will be entranced by the presentation of these ideas in this volume. It was written, in part at least, after President Roosevelt's Chicago speech in the autumn of 1937.—C. H. N.

"THEY DARED TO LIVE"

By Robert M. Bartlett, Association Press. 135 pp. \$1.25.

In this small volume the author has given 35 biographical sketches of characters from many countries and many fields of endeavor. He makes them live. He brings back the days when there were giants in the earth. These are people of our own time who dared to live dangerously and victoriously. Steinmetz, Kagawa, Noguchi, C. F. Andrews, Thomas Mott Osborne, Sun Yat-Sen, Einstein, Muriel Lester, Jane Addams, Helen Keller, Roland Hayes, and 24 other inspiring characters are introduced. The author is a world traveler who has interviewed most of his characters personally. It is a good book to give to young people. It contains fine illustrative material for ministers.—C. F. B.

WHY DO I BELIEVE THE BIBLE IS GOD'S WORD?

By Rev. Wm. Dallmann, D. D. Concordia Publishing House. 138 pp. 75 cents.

A reprint of the edition of 1910. It is a powerful defense of the Bible as the Word of God. It should convince the open-minded student of the Bible, and it will confirm the faith of the Christian student that the Book is Divinely inspired—that "Holy men of God spake as they were moved by the Holy Ghost." Some of the reasons: Because its Unity; its Fulfilled Prophecies regarding Noah, Nineveh, Babylon, Syria, Jerusalem and the Jews; Has Overcome Heathenism, Priest, Philosopher, Emperor, Heresies, Barbarism, Islam, Infidelity; its Influence on Women, Children, War, Labor, Charity and Government; and on Education, Art, Architecture, Sculpture, Painting and Music; and on Individuals and Nations.

THE USE OF THE BIBLE WITH CHILDREN

By Ethel L. Smither. The Methodist Book Concern. 135 pages. 75 cents.

A textbook in the Standard Course in Leadership Training, and approved by the Curriculum Committee of the Board of Education of the M. E. Church. Contents: The Teacher's Purpose; Principles to Guide the Teacher; The Teacher's Study; The Bible and Nursery Children; The Bible For the Kindergarten Age; The Bible in the First Three Grades; The Bible in the Fourth, Fifth, and Sixth Grades; and What Lies Beyond? Each chapter is followed by questions and suggestions for further study. This book is packed full of wise counsel; a test of the teacher's knowledge of the Bible, especially regarding its integration with every day life; its use of Bible stories, use of devotional materials for the different grades; control of conduct; social application of Bible teaching; and studies of

Jesus' life.

This book is interesting, Biblical and practical; valuable for character-building and Christian-living, and its inspiration is from the teaching and example of Jesus.

JUDAISM IN THE WAR OF IDEAS

By Harry Joshua Stern, Rabbi, Temple Emanuel, Montreal. Block Publishing Co. 150 pp. \$1.50

Twenty-four addresses—keen, broad-minded, and stimulating. They are published in honor of the author's tenth anniversary as Rabbi of one of Canada's leading Jewish liberal congregations. The author is a graduate of the University of Cincinnati and of Hebrew Union College. He has traveled extensively in Europe and the near East, including Palestine.

Among these addresses, the most outstanding are: In The War of Ideas, in which Prayer, Study, and House of Assembly, are emphasized; Liberal Judaism, in essence, are the same; "The Shma Visroel"; Our Common History and Tradition, Our Sacred Literature, Our Undying Hopes for a Better Humanity, Bind Us All; and Israel Constitutes One Brotherhood. Rabbi Stern regards the Five Greatest Personalities of Judaism, as Moses, Jeremiah, Rabbi Jochanan Ben Zaccai, who made Israel "The people of the Book"; Maimonides, who synthesized Judaism with Aristotelianism; and Moses Mendelssohn, the first modern Jew. He names the five greatest Jews of the 19th century, as Leopold Zunz, as the foremost interpreter of Judaism in this "self-conscious" century. Sir Moses Montefiore, he names second as the greatest Jewish philanthropist of his day. The third name, he says is Adolphe Cremieux, the great champion of Jewish emancipation. He obtained the abolition of the humiliating oath known as the "More Judaico." As the fourth great personality of this period, he names Rabbi Isaac M. Wise, the pioneer American Rabbi of the 19th century. And Theodor Herzl he names the fifth greatest personality, who made possible a modern Jewish Palestine. These all are not only great Jews, but benefactors of mankind.

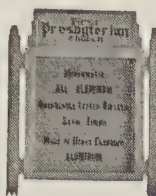
One of the best addresses in this book is the one entitled, "If I were a Christian." It is broad, Catholic, and in the spirit of Jesus, "that Jewish Moralism, whom Christians regards as the very foundation and inspiration of Christianity."

The spirit of these addresses is fine and inspiring.

BURNING QUESTIONS, MAKING YOUR LIVING IN A MONOPOLIZED WORLD

By Louis Wallis. Willett Clark & Co. 111 pp. 75 cents.

The author is an expert in the field of economics and Sociology. He has lectured all over the United States before labor unions, businessmen's organizations, and church and farm groups. He is a profound student of the sociological teachings of the Hebrew Scriptures; his book, God and The Social Process, is notable. The Burning Question is an enquiry into making one's living in a monopolized world. It deals with the problem raised more than a half a century ago by Henry George but without some of his presuppositions, and from a different point of approach. He shows how land monopoly is the basis of British imperialism; how the necessity to pay ground rent to the British aristocracy, for the use of land in city and country alike, has reduced the buying power of the British masses, and has compelled British business to "Capture" foreign markets; how the British laboring and middle classes are being driven into revolt; and how economic forces, the same in substance, though different in the form of their operation, are at work in America today. It is a startling



Handsome Appearance . . .

Your message displayed on an Ashtabula All-Aluminum Bulletin is a beacon of good cheer. These Bulletins have records for longevity, but mere length of life in itself is not the only recommendation. They present a handsome appearance and every detail of their workmanship is finished and thorough.

Send a postcard for complete details and catalog—FREE

THE ASHTABULA SIGN COMPANY
Box 134EH Ashtabula, Ohio

CHURCH FURNITURE

DIRECT FACTORY PRICES

Pews, Pulpits, Pulpit Chairs, Communion Tables, Altar Vases, Altar Crosses, Baptismal Fonts, Sunday School Furniture. We allow for or sell your old equipment. Catalogue and details on request.

REDINGTON COMPANY DEPT. C SCRANTON, PA.

PULPIT GOWNS

CASSOCKS AND SURPLICES, CHOIR VESTMENTS, ALTAR LINENS, PARAMENTS, MATERIALS BY THE YARD, DESIGNS, ETC., TAILORING

J. M. HALL, INC.

417 FIFTH AVE. (bet. 37th and 38th Sts.)

NEW YORK

Church Windows Since 1893

The Von Gerichten Studios

Craftsmen in Stained Glass

551-557 So. High St. Columbus, Ohio

Information and prices given without any obligation to purchase

HYMN BOOKS are a vital necessity to your congregation. Our hymnals will meet all of your requirements. Write:

Samuel W. Beazley & Son

3815 Armitage Ave.

Chicago, Ill.

Samples submitted on request

THE HALL ORGAN CO. WEST HAVEN, CONN.

Each instrument individually designed and constructed by HALL craftsmen

ORIGINAL SERMONS SPEECHES THESES

SPECIALLY PREPARED to your requirements. Nothing duplicated. Over 20 years' substantial experience serving busy speakers and writers. Moderate charges to all. Write Us Your Needs

AUTHOR'S RESEARCH BUREAU, 516 5th Ave. New York City

UNION LESSON HELPS

*on the International Uniform Lessons
stand for and proclaim
the heart of the Gospel*

Union periodicals aim to present only constructive truth. They refrain from controversial discussions of doctrines which are not fundamental and on which evangelical Christians hold varying views. They are thoroughly practical as well as Biblically sound.

Write for free specimen copies

American Sunday-School Union
1816 Chestnut Street Philadelphia, Pa.

Communion Ware of Quality

Best Materials
FINEST
WORKMANSHIP



ALUMINUM or
SILVER PLATE
Individual
Glasses

Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
Room 324 1701-1703 Chestnut Street, Philadelphia, Pa.



Choir-Pulpit GOWNS

Paraments, Bible Markers,
etc. Fine materials, beautiful
work, pleasingly low
prices. State your needs.
Catalog and Samples
on request

DeMoulin Bros. & Co.
1153 S. 4th St. Greenville, Ill.



HENRY KECK
STAINED GLASS
STUDIO 1010 W. GENESEE ST.
SYRACUSE, N.Y.

HIGHEST SKILLED CRAFTSMANSHIP
ORIGINAL DESIGNS

G-4 **I AM WORTH 5c SAVE ME** Apr. 1938

Save 20% on your next Expositor subscription on the following conditions:

1. There must be 12 of me.
2. Beginning any month in the year.
3. Coupons must be for consecutive mos.
4. Not good nor redeemable on combination offers.

The Expositor is \$3.00 a year. 12 of these coupons, sent in accordance with the above rules, will earn you 60c credit on your subscription.



RELIGIOUS BOOKS

We Buy Libraries Write for particulars
Send for catalog of Book Bargains, Theology
Philosophy, Biography, etc.

BLESSING BOOK STORES (E), Chicago, Ill.

book! If the masses are to avoid fascism and communism, Mr. Wallis urges that a "democratic program eliminating monopoly and maintaining private industry," should be carried out. Read this book—it is able, stimulating; and breaks new ground for explanation for the land question.

JUDAISM AS A RELIGION

By Leon Stitskin, Rabbi, Beth Israel Synagogue, Warren, Ohio. Block Publishing Co. 156 pp. \$2.00.

Thirteen holiday sermons, dealing with such Jewish and universal problems as, What Is Judaism, a Religion or a Civilization? What is its relation to Personal Religion? To Peace? To the Economic and Social Order of things? What is the Solution of the Arab-Jewish Problem? The Way Out for Orthodoxy? How should the B'nai Brith and Allied Organizations Advance the cause of Judaism in the Metropolitan Centers of the Land? How to combat Anti-Semitism; and Religion and Science?

The author of this book is a graduate of the College of the city of New York; attended and was ordained at the Rabbi Isaac Elchanan Theological Seminary; and is a B. A. of Hiram College. He has been a contributor to a number of Anglo-Jewish periodicals in the United States. He is active in Jewish and Non-Jewish affairs in his home town, and is a member of the Warren, Ohio, Ministerial Association.

Rabbi Stitskin suggests that the quarrel between Jew and Arab might be composed, since they are blood-relations, by both becoming co-religionist, but which—Mohammedanism or the Jewish religion? Other addresses are the Meaning of Life, Promoting the General Welfare, The Road to Peace, A Lesson in Faith, The true Test of Freedom, Judaism and Personal Religion, and Judaism as a Religion. His treatment of these topics is Broadminded; but, of course, from the Jewish point of view. Christians will find in this volume clear and valuable insights into Judaism.

"THE JOURNEY OF THE CHRIST CHILD"

By Madeleine S. Miller. H. Revell. 31 pages. 75 cents.

Mrs. Miller has written many things about the Holy Land, and this "parable for moderns" is another delightful contribution to the literature of that land. A young college professor and his wife visit Palestine and arrive in Bethlehem on Christmas Eve. The description of customs and life in the Holy Land, and the new twist given to the old story has spiritual insight. This is a useful little book, good to give to Church School teachers and students, and a service near Christmas time could well be based on this book.

—G. W. M.

THE TREE BEARS FRUIT

By Roy Irving Murray, Morehouse Publishing Co., 90 pages. \$1.00.

These meditations for Good Friday on the Sayings From The Cross bring the reader into the circle at the foot of the Cross. They deal with the timeless and eternal Gift of God's love, as related to the individual reader or listener and his membership in Christ. Rev. Murray is Rector of St. Michael's Church, Marblehead, Massachusetts. The chapters are: 1. Prayer, 2. The Road to Paradise, 3. The Mother and the Son, 4. The Saviour of the World, 5. Thirst, 6. Completion, 7. Departure.

BRUISED FOR OUR INIQUITIES

By Clarence L. Lee, Augsburg Publishing House, 73 pages, paper bound, 50c.

The eight sermons in the volume are especially for

Passion Week—

1. The Pores That Bled. Luke 22:44.
1. The Mouth That Was Kissed. Matt. 26:38-50.
3. The Cheek That Was Smitten. Luke 22:63-65.
4. The Body That Was Scourged. Mark 15:15.
5. The Head That Was Crowned With Thorns. Matt. 19:16-18.
6. The Hands and Feet That Were Nailed. John 19:16-18.
7. The Side That Was Pierced. John 19:34-37.
8. The Body That Rose From the Dead. Matt 28:1-8.

DAILY LIGHT ON THE DAILY PATH

A text-book on Daily Devotions, Harpers, pocket size, well bound, gold lettering, no price given.

This excellent devotional help contains one page for each day in the year, a group of daily texts for meditation, a prayer, and suggestions for special occasions. An excellent help for any Christian, young or old, especially helpful to anyone confined through illness. Would make a most acceptable gift.

SHAFFER REFERENCE FILE

A collection of material on 16 different topics, each topic in a separate little file of 16 pages of printed reference material. The topics are well selected, mostly those on which ministers are called upon to speak to groups in and out of the church, and which would normally require hours of research work. The file comes in a neat paper container for desk use, and is \$3.00 complete. The type is very readable, and the material is chosen to suit a variety of demands.

Much of the reference material could be used as illustrations in making public addresses on subjects of interest to Christian citizens in any community, especially service clubs and fraternal organizations.

MID-WEEK SERVICES

I. The Inside of the Cup

Prayer.

Hymn: "He Leadeth Me."

Reading—(Based on Matthew 22:32 through Matthew 23. One reader impersonate the lawyer in verse 35, another impersonating one of the bystanders, another one of disciples. Read verses in first and third person as follows):

Lawyer: Matthew, one of the Apostles of Jesus, tells of me in the 22nd chapter of his book. I had heard Jesus declare himself the God of Abraham (read verse 32) and when I saw the faces in the multitude, and being one of the Pharisees, I asked him a question (read 36).

Bystander: I recall well his answer. Let me read Matthew's words so all may hear. (Read 37 through 46).

Disciple: I am one of the disciples of whom Matthew speaks in the first verse of chapter 23. Let me read again His words to the multitude and to us who were his companions. (Read "The Scribes—verse 2 through 12.)

Lawyer: I recall the words repeated by Matthew as addressed to us particularly. (Read verse 13 through 17.)




CLARK'S "UNITYPE"
BRONZED COPPER
CHURCH BULLETIN BOARDS

Also
ILLUMINATED CROSSES

ART BRONZE TABLETS
CHURCH MARKERS
MEMORIAL & GIFT PLATES

W. L. CLARK CO. Inc.
Manufacturers

52 LAFAYETTE ST. NEW YORK
Est 1914

SEPARATE LITERATURE OF EITHER ON REQUEST



ZETTLER STUDIOS, INC.

26 EAST 11th STREET, NEW YORK

STAINED GLASS WINDOWS

For the Church, Oratory, Public Building,
 Residence, Mausoleum
 in Traditional and Modern Phases



CHOIR GOWNS
PULPIT VESTMENTS
 Hangings-Ornaments-Fringes-
 Furnishings and Supplies
CATALOG FREE ON REQUEST

The C.E. WARD Co. New London, O.

PIPE ORGANS OF FINEST QUALITY

Built in All Sizes

Write Us

A. J. SCHANTZ SONS & CO.

Established 1873

Orrville, Ohio

FOLDING CHAIRS

Brand-New Steel Folding Chairs

Full Upholstered Back and Seat Rubber Feet

Send for Sample \$16.00 a dozen

REDINGTON CO., Dept. 89, Scranton, Pa.

We solicit your orders for...

**BILL HEADS, LETTER HEADS, ENVELOPES
 and PERSONAL STATIONERY**

Let your purchases help to support the Gospel Ministry

"THE GOSPEL PRESS"

Hazel P. Mower, Sec'y

Box 93, Hurlock, Maryland

Church Windows

ILLUSTRATED PORTFOLIO OF
 NOTEWORTHY STAINED GLASS WINDOWS
 UPON REQUEST

Pittsburgh Stained Glass Studios
 Warden and McCartney Sts. Pittsburgh Pa.

The Improved Wright Rolling Canvas Curtains

Used in Sunday Schools, chapels, etc., to divide class rooms. Easy and simple to operate. Sound-proof as wood partitions. Economical. Now in use in many churches. It is the most successful rolling partition obtainable.

Large Velour Curtains a specialty.
For prices, recommendations, and other particulars write to

WRIGHT & GAMBER, Lebanon, Pa.

"Endorsed by Leading Architects"

Church Windows

ST. JOSEPH ART GLASS WORKS

802-808 N. Second St., St. Joseph, Mo.

Designers and Manufacturers of Art, Stained, and Ecclesiastical Glass

Send us the sizes and shapes of your windows and we will submit quotations

PULPIT FURNITURE

Chairs, Communion Tables
Baptismal Fonts, Etc.

Fine furniture at factory-to-
Church prices. State your needs.

DE MOULIN BROS. & CO.

1116 South 4th St.

GREENVILLE, ILLINOIS



PULPIT & CHOIR GOWNS

Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Custom Tailoring for Clergymen

1837 Marking 101 years of service to the church and clergy 1938

COX SONS & VINING, INC.

131 EAST 23RD STREET, NEW YORK, N. Y.

PUBLIC SPEAKERS!!

Let us prepare your sermons, speeches, lectures, articles, essays, etc., at a most modest cost.

Prompt, scholarly, individual and confidential. You get full and exclusive use of all material ordered.

Circular FREE on request

Continental Writers' and Speakers' Bureau
705 Railway Exchange Bldg. Montreal, Canada



MITE BOXES

For Missionary and Special Offerings. Catalog free. Samples of various styles sent on receipt of 25 cents.

Edwards Folding Box Co.

Manufacturers of Folding
Paper Boxes of All Kinds

27 N. 6th St.
PHILADELPHIA

Order Early Your Easter

Communion Cups

Send for Folder and SPECIAL OFFER at low prices. Glasses \$1.00 Dozen. Tray and 36 glasses \$6.50 up. Beautiful CHROMIUM-PLATED, Aluminum, Wood and Silver-plated Services. Collection & Bread Plates, Pastor's Sick Outfits, etc.
Thomas Communion Service, Box 1212 Lima, Ohio



Bystander: Matthew tells us what more he said to us. Listen. (Read 20 through 22.)

Lawyer: To us Pharisees, he says (read 23 through 35).

Disciple: He then continued (read 36 through 39).

Hymns: "The King of Love My Shepherd Is." "Draw Thou My Soul, O Christ."

Prayer.

Benediction.

II. On the Mount of Olives

Organ: Contemplation—Saint-Saens.

Invocation.

Hymn: "Oh Where Are Kings and Empires Now."

Scripture Lesson: (Read by three disciples, first person and third person, as follows):

1. As Jesus went out from the temple as related by the Apostle Matthew in his Gospel, Chapter 24, we accompanied him, and he said to us (read verse 2).

2. As he sat upon the Mount of Olives, we went to him privately to ask him questions. (Verse 3, "tell us . . . through verse 14.)

3. He continues (read verses 15 through 22).

1. (Read 23 through 31.)

2. I recall the parable of the fig tree, as related by Matthew. (Read 32 through 41.)

3. He instructed us to watch for the hour when the Lord might approach. (43 through 51.)

Hymns: "The Church's One Foundation." "O Master, Let Me Walk with Thee."

Prayer.

Benediction.

Organ: Te Deum—Claussman.

III. The Memorial to the Master.

Organ: Westminster Abbey—Bossi.

Hymn: "Jesus, Saviour, Pilot Me."

(Readings by three men, each representing one of the Disciples present at the time of happenings related in Matthew 26. Have beginning of each part read in first person, as though reader had been present.)

First Reader: (Matt 26) Jesus had instructed his followers, telling them the parables of the ten virgins, and the gift of the talents. After he had finished all these sayings, he said unto his disciples (read verses 2).

Second Reader: (Read verses 3, 4, and 5.)

Third Reader: In Bethany, Jesus visited the house of Simon, the leper, and while Jesus sat at meat, a woman came unto him having an alabaster box of very precious ointment, with which she anointed him. When his disciples saw it, (continue verse 8 and 9).

First Reader: When Jesus understood it, he said (continue 10 through 13).

Hymn: "Outside the Holy City."

Second Reader: Now the first day of the feast of unleavened bread the disciples came

to Jesus, asking, Where wilt thou that we prepare for thee to eat the passover?

Third Reader: He said, Go (read verse 18 through 25).

First Reader: As they were eating, Jesus took bread (continue 26 through 30).

Second Reader: Then saith Jesus (continue 31 through 32).

Third Reader: Peter answered and said (continue 33).

First Reader: Jesus said (continue 34 through 38).

Second Reader: And he went a little further (continue 39).

Third Reader: He cometh unto the disciples (continue 40 through 25).

Hymn: "Come, ye Faithful."

Prayer.

Organ: "Gothique March," Foschini.

Benediction.

IV. God's Gift of Divine Love: Man's Gift of Linen, Aloes, Myrrh, and a Tomb.

(Center attention upon lighted cross in the chancel. Four readers to impersonate Matthew, Mark, Luke and John.)

Organ: "The Strife is O'er," Palestrina.

Invocation.

Hymns: "Father of Heaven." "I Know that my Redeemer Lives."

Reader: Now when the centurion, and they—(continue Matt. 27:54 through 61.

Meditation: (Silent).

Reader: And when the centurion, which stood—(continue Mark 15:39 through 16:1-7.)

Hymn: "Come Let Us Join Our Cheerful Song."

Reader: Now when the centurion saw what was done—(continue Luke 23:47 through Luke 24:12.)

Hymn: "The Church's One Foundation."

Reader: And he that saw it bare record, and his record is true—(continue John 19:35 through 20:17.)

Prayer.

Hymn: "My God, How Wonderful Thou Art."

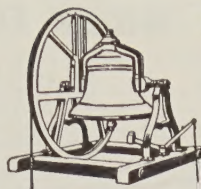
Benediction.

Organ: "Hosanna," Hartman.

CLASSIFIED ADVERTISING

Holmes Motion Picture Projector; stereopticon attachment. 35 mm. Cost \$375.00. Like new. Very reasonable price. **St. John's Evangelical Church, 5th and Jackson Streets, St. Charles, Missouri.**

Singer, Accompanist, Choir Director, Teacher desires position as Pastor's Assistant, Evangelistic Worker or Instructor. Splendid references. Detailed information of experience and Training gratefully submitted. **Gertrude Patrick, Box 743, Paintsville, Kentucky.**



**MENEELY
BELL CO.**
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

CHURCH FURNITURE

KELTNER MFG. CO.
79 Main St., Ashley, O.
• Since 1869 •

Complete sets or individual pieces built to order. Communion Tables, Pulpits, Reading Desks, Baptismal Fonts, Pews, Pew Cushions, Altar Crosses, Collection Plates.

Write for catalog

Stained Glass

SINCE 1888

J. M. KASE, Inc.

30-36 N. EIGHTH ST., READING, PA.

WRITE FOR BOOKLET

Typographia Ecclesiastica

Baptism, Confirmation and Marriage

CERTIFICATE BOOKLETS. Beautiful new line that conveys a religious feeling and impresses its solemnity through ecclesiastical art and symbolism. 25 Items. Send for folder and Special Sample Offer.

HOBSON PRINTING CO. Inc., EASTON, PA.

HEADQUARTERS



for CHOIR GOWNS

PULPIT ROBES • EMBROIDERIES
HANGINGS • STOLAS • VESTMENTS
ALTAR APPOINTMENTS
COMMUNION SERVICE

NEW CATALOG on Request

NATIONAL ACADEMIC CAP & GOWN CO.
821-23 ARCH. ST. PHILADELPHIA, PA.

**RAISE MONEY
WITH**

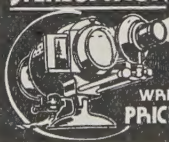
A MILE OF PENNIES
NICKELS DIMES

EASY TO GET

Collecting a mile of coins is a novel and successful way of raising money for a Church or Society. The coins will not drop off of our holders. No adhesive used. Write for Sample and Prices.

THE HARRISON CO. UNION CITY, IND.

**VICTOR Portable
STEREOPTICON**



Ask for List of
LECTURE SETS
(HUNDREDS OF SUBJECTS)

**Stock and
Made-to-Order SLIDES**

VICTOR ANIMATOGRAPH CO.,
114 VICTOR BLDG.,
DAVENPORT,
IOWA.

WRITE FOR
PRICES & TERMS

INDEX FOR APRIL, 1938

GENERAL

Age of Swing, <i>Leichliter</i>	173
Book Reviews, <i>Swanson</i>	197
Children's Sermons, <i>Smith</i>	169
Church Methods.....	172
Debt of Republic, <i>Scott</i>	167
Easter Poetry, <i>Wiseman</i>	166, 187
Easter Preaching, <i>Staver</i>	163
Editorial.....	170
Good Friday Service.....	175
Illustrations.....	190
Junior Pulpit.....	188
Larger View, <i>Wirt</i>	164
Mid-Week Services.....	203
Music for Choir and Organ.....	189
Palm Sunday Sermon.....	179
Sermons.....	177

METHODS

Age of Swing.....	173
Children Out of the Basement.....	174
Church Gambling Banned.....	175
Church Members are People.....	172
Good Friday Service.....	175
Gospel, The.....	173
Lenten Mid-Week Hours.....	176
Lessons in Soul Winning.....	175
Making Bulletins.....	175
Making the Way.....	172
Music for Choir and Organ.....	189
1938 Church Bazaar.....	174
Plan of Evangelism.....	173
Sound on Film Projector.....	176
Supreme Test.....	173
Thrifty Friends.....	176
You of Tomorrow.....	172

SERMONS

Blue and Gold.....	189
Cross in Our Life, <i>Hoepfner</i>	186
Cups for This Water, <i>Johnson</i>	181
Matthew, <i>Luther</i>	185
Palm Sunday, <i>Hopping</i>	179
Patterns.....	188
Redeemed Through Christ.....	186
Risen in Christ, <i>Carpenter</i> (Easter).....	177
Sun and Shield, <i>Hoepfner</i>	187
Victorious Life, <i>Rasmussen</i>	182
What City, <i>Siegar</i>	183

ILLUSTRATIONS

Aged Trees.....	191
Cascading Lights.....	192
Easter.....	192
Easter, Applied.....	195
Easter Business.....	194
Easter Doctrine.....	194
Easter Message.....	190
Easter Reality.....	190
Easter Theistic.....	196
God's Power.....	191
God's Trumpeteer.....	190
Home, What Brings Them.....	192
Immortality.....	190
Immortality, <i>Helen Keller</i>	191
Lenten Speech.....	196
Pity the Neighbors.....	190
Prayer, A Statesman's.....	192
Preaching, Doctrinal.....	195
Soul Erosion.....	194
Acts 17:17 (I).....	194
Acts 1 (S).....	177

MID-WEEK SERVICES

God' Gift of Love (Passion Week).....	205
Inside of the Cup.....	203
Memorial to the Master.....	204
Mount of Olives.....	204

SCRIPTURE TEXTS

I—Illustrations	
O—Outlines	
P—Prayer Meeting Texts	
S—Sermons	
Gen. 3:8 (I).....	194
Gen. 8:8 (I).....	192
Ex. 20:3 (I).....	196
Deut. 6:4 (I).....	196
I Kings 9:28 (I).....	192
Psa. 14:1 (I).....	191
Psa. 23:4 (I).....	190
Psa. 84 (O).....	187
Isa. 35 (JR).....	189
Isa. 35:10 (O).....	186
Isa. 53:5 (O).....	186
Micah 7:8 (I).....	190
Matt. 4:18-20 (JR).....	188
Matt. 5:21 (I).....	194
Matt. 8:17 (O).....	186
Matt. 9:9 (S).....	185
Matt. 9:17 (I).....	195
Matt. 12:36 (I).....	196
Matt. 21:10 (S).....	179
Matt. 23 (P).....	203
Matt. 24 (P).....	204
Matt. 26 (P).....	204
Matt. 27 (P).....	205
Mark 12:31 (I).....	190
Mark 16:14 (I).....	194
John 1:4 (I).....	192
John 1:9 (I).....	191
John 4:14 (S).....	181
John 6:45 (I).....	195
Rom. 2:5 (I).....	194
I Cor. 15:20 (I).....	191
I Cor. 15:32 (I).....	190
Phil. 1:21 (I).....	191
II Tim. 1:10 (I).....	193
Heb. 11:10 (S).....	183
I Pet. 3:15 (I).....	194
Rev. 2:26-28 (S).....	182

WHERE TO BUY CHURCH EQUIPMENT

BELLS AND CHIMES

Deagan, Inc., J. C.	191
Maas Organ Co.	199
Meneely Bell Co.	205

BIBLES

Oxford University Press.....	162
------------------------------	-----

BIBLE POSTER STAMPS

Bible Poster Stamp Co.	198
-----------------------------	-----

BOOK CASES

Lundstrom, C. J. Co.	199
---------------------------	-----

BOOK STORES

Blessing Book Stores.....	202
---------------------------	-----

BULLETIN BOARDS

Ashtabula Sign Co.	201
Clark Co., W. L.	203

CANVAS CURTAINS

Wright & Gamber.....	204
----------------------	-----

CERTIFICATES

(Marriage, Confirmation, Baptism)	
Hobson Printing Co.	205

CHAIRS (Folding)

Redington Co.	203
--------------------	-----

CHURCH & S. S. SUPPLIES

American S. S. Union.....	202
Goodenough & Woglom Co.	207
Standard Pub. Co.	158

CHURCH FURNITURE

AMERICAN SEATING CO.	161
DeMoulin Bros.	204
Josephinum Furniture Co.	204
Keltner Mfg. Co.	205
Rambusch Co.	158
Redington & Co., J. P.	199, 201

COMMUNION SERVICE

Individual Communion Serv.	202
Sanitary Communion Serv.	200
Thomas Communion Serv.	204

CROSSES (Illuminated)

Ashtabula Sign Co.	200
-------------------------	-----

DUPLICATORS, STENCILS, INKS

Pittsburgh Typewriter.....	196
----------------------------	-----

GOWNS (Pulpit and Choir)

Cotrell & Leonard, Inc.	162
Cox Sons & Vining.....	204
De Moulin Bros.	202
Hall Co., J. M.	201
McCarthy & Simon.....	200
Moore Co., E. R.	207
National Academic Cap & Gown Co.	205
Ward Company, C. E.	203

HOTELS

Prince George Hotel.....	196
--------------------------	-----

HYMN BOOKS

Beazley & Son, Sam'l.....	201
Hope Publishing Co.	158

INSURANCE

MINISTERS LIFE & CAS.	208
----------------------------	-----

LENT & EASTER SUPPLIES

Woolverton Ptg. Co.	199
--------------------------	-----

MAGAZINES

Westminster Press.....	199
------------------------	-----

MONEY RAISING

Edwards Folding Box Co.	204
Harrison Co.	205

MOTION PICTURE PROJECTORS, SUPPLIES, FILMS

Society for Visual Education.....	193
-----------------------------------	-----

ORGANS (Pipe)

Hall Organ Co.	201
Hillgreen, Lane & Co.	198
Schantz Sons & Co., A. J.	203
Wicks Pipe Organ Co.	197

PARISH PAPERS

National Religion Press.....	194
------------------------------	-----

PARTITIONS

Wilson Corp., J. G.	207
--------------------------	-----

PUBLISHERS

Abingdon Press.....	162-197
Association Press.....	193
Cook Co., David C.	195
FUNK & WAGNALLS CO.	183
Harper Bros.	193
REVELL CO., FLEMING H.	159
Womans Press.....	200

SCHOOLS

Auburn Theol. Sem.	194
Winona Lake Sch. of Theol.	207

SERMON HELPS

Author's Research Bureau.....	201
Continental Writers Bureau.....	204
Union Bible Sem.	207

SLIDES & STEREOPTICONS

Victor Animatograph Co.	205
------------------------------	-----

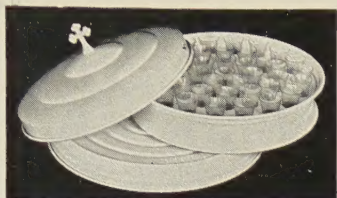
STATIONERY AND ENVELOPES

Gospel Press.....	203
Just Right Stationery.....	207

WINDOWS (Stained Glass)

Kase, J. M., Inc.	205
Keck, Henry.....	202
Pittsburgh Stained Glass.....	203
St. Joseph Art Glass Co.	204
Von Gerichten Studios.....	201
Zettler Studios.....	203

COMMUNION WARE IN CHROME



Handsome as Silver Costs Less
Untarnishable Holds Lustre

ALSO IN

White De Luxe Finish and Aluminum

Our Six-Page Folder of **MEMORIAL SUGGESTIONS** illustrates our Brass Chancel and Altar Crosses; Offering Plates in Brass, Chrome, Oak and Walnut and Hymn Announcement Tablets. *Send for your copy.*

GOODENOUGH & WOGLOM CO.

296 Broadway Dept. 7 New York

Fifteen Methods

William M. Smith, the instructor in Homiletics and Psychology in Union Bible Seminary has prepared a course of twenty lessons in Homiletics which will help you. Fifteen methods of outlining are employed.

- | | | |
|------------|---------------|----------------------|
| 1. Word | 6. Contrast | 11. Key-Word |
| 2. Phrase | 7. Analytical | 12. Character |
| 3. Verse | 8. Synthetic | 13. Biographical |
| 4. Chapter | 9. Pictorial | 14. Expository |
| 5. Topical | 10. Narrative | 15. Cause and Effect |

These 20 Lessons are Sent with the Gospel Minister, 8-page weekly, edited by Mr. Smith, for 26 issues, \$1

UNION BIBLE SEMINARY, Dept. 107 Westfield, Indiana

LEARN HOW TO BUILD SERMONS

Sample Outline

Text: Thou wilt shew me the path of life. Ps. 16:11.

Subject: **The Journey of Life.**

Method: **The Pictorial Outline Method.**

Outline:

- | | |
|---|---|
| <p>1. The Guide—"Thou"—Jesus Christ
 a. His Qualification—wise, kind, etc.
 b. His Experience—been over the road
 c. His Interest—He died for me</p> <p>2. The Traveler—"me"
 a. Must take the journey
 b. Have not had experience
 c. Need just such a guide</p> | <p>3. The Road—"path"
 a. One of many
 b. Is a narrow road
 c. Not many going this way</p> <p>4. The Destination—"life"
 a. Contrast with death
 b. A delightful anticipation
 c. A glorious consummation</p> |
|---|---|

HAMMERMILL 20-LB. BOND LETTERHEADS AND ENVELOPES

Printed to Order; Neatly Boxed; Postpaid; Satisfaction Guaranteed

Price per	100	250	500	1M
Hammermill Bond Letterheads, White or Colors, Any Size	\$1.00	\$1.75	\$2.50	\$4.00
Envelopes to Match 3 3/4 x 6 1/2	1.00	1.75	2.50	4.00
Letterheads and Envelopes	1.50	2.50	4.00	7.00
Letterheads any size, Envelopes 3 3/4 x 7 1/2 or 4 1/8 x 9 1/2	2.00	3.50	5.50	10.00

Send for Samples

JUST RIGHT
STATIONERY

JRS

JUST RIGHT
SERVICE

Dept. E—800 Stewart Avenue, COLUMBUS, OHIO

PLAN NOW

to Spend Next Summer's Vacation with America's Greatest Theological Teachers

Winona Lake School of Theology, Winona Lake, Indiana

For Ministers, Teachers, Missionaries, Sunday School Workers and Laymen

Courses leading to Regular Theological Degrees, Cost Reasonable

July 12 to August 17 ~~~ Two Terms 15 Days Each ~~~ Interdenominational

Evangelical Faith and High Scholarship Combined

Dr. W. E. Biederwolf, Director

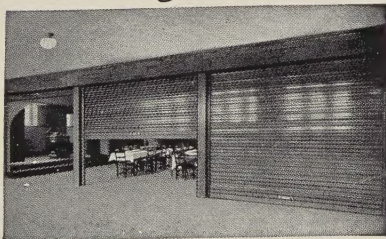
(Ask Dean for free Prospectus)

Dr. J. A. Huffman, Dean

**50
Free
Rooms**

Wilson

Rolling Partitions



**One Room or Many
As Occasion Demands**

By the use of Wilson Rolling Partitions large rooms can be quickly transformed into smaller ones for classes, meetings, etc. They are easily operated, and roll out of the way, vertically or horizontally. Can be installed in old as well as new buildings.

Send for 32 page Catalogue No. 15

THE J. G. WILSON CORPORATION

ESTABLISHED 1876

1841 Broadway

New York City

Offices in all principal cities

For Easter MOORE Choral Apparel

Vestments of inspiring beauty and quality for Junior, Intermediate and Senior Choirs.

At right — the Carol Model — from MOORE'S new Choral Apparel Style Book.

Also — just published — new Pulpit Apparel Style Book.

MAIL COUPON TODAY

E. R. MOORE Company

932 Dakin St., Chicago

Please Send:

☐ Choral Apparel Style Book. ☐ Pulpit Gown Style Book. ☐ Budget Payment Plan 2C.

Name _____

Church _____ State _____

Street _____ City _____



IF YOU LIVE TOO LONG! OR DIE TOO SOON!

If you are disabled by illness or accident
YOU and YOURS suffer loss of income which
provides the material protection for your family.

For YOU

*The Ministers Life and Casualty Union's
\$2,000 Complete Coverage Plan Offers;*

*\$2,000 at age 60, 65, 70, 75, or 85 as
you select. Up to \$104.00 per month if dis-
abled by accident.*

*Up to \$87.50 per month sickness and
hospital benefits.*

*Other generous benefits for illness or acci-
dent.*

For YOURS

*\$2,000 cash or monthly income at
your death.*

\$4,000 if death is caused by accident.

The low cost will surprise you!

Write for details of coverage and cost at your age.

No Obligation

No Agent to Call

MINISTERS LIFE AND CASUALTY UNION

100A WEST FRANKLIN

MINNEAPOLIS, MINNESOTA

Without obligation, please send me information on
your \$2,000 Complete Coverage Plan as announced in
Expositor for April, 1938.

Life, health
and accident
insurance at
cost for Cler-
gymen.

NAME

ADDRESS

BIRTH DATE
month day year

DENOMINATION